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John P. Harrington Papers 1907-1959 (some earlier)
Microfilm 3, Reel 106
"Fernandeno," "Linguistic and Ethnographic Field Notes"

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START

REEL
NO. 106

THE

PAPERS OF

JOHN PEABODY HARRINGTON

Prepared in the
National Anthropological Archives
Department of Anthropology
National Museum of Natural History
Washington, D.C.

THE PAPERS OF JOHN PEABODY HARRINGTON IN THE SMITHSONIAN INSTITUTION 1907-1957

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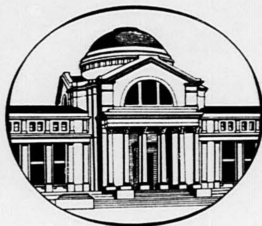
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SOUTHERN CALIFORNIA/ BASIN

Linguistic and Ethnographic Field Notes

Fernandeño

Linguistic and Ethnographic Field Notes



National Museum of Natural History · Smithsonian Institution

WASHINGTON, D.C. 20560 ·

FERNANDEÑO LINGUISTIC AND ETHNOGRAPHIC NOTES WERE RECORDED IN THE FIELD AND LATER TYPED ON SLIPS OR 8x10 PAGES, OR REWRITTEN BY HAND. THE FIELD NOTES, WHICH ARE MORE DIFFICULT TO READ, FOLLOW THE REORGANIZED NOTES.

Setimo, ~~Sund~~ Sun. night.

ʞas'élewun (or ạ as in <u>bu</u>t instead of the u).

Setimo, Sun. night.

pátʃʞaŋ

Setimo, Sun. night.

huhúj (not huhwi, but almost).

Setimo, Sun. night.

siʞwáŋa. Means una cosa verde.

Nescit how to say está ~~ex~~ verde.

Setimo, Sun. night.

~~a~~x saméŋ

Setimo, Sun. night.

atə́vsaŋ, El Escurpion.

Setimo, Sun. night.

múhut, tecolote.

Setimo, Sun. night.

tuhúŋa. tuhú , vieja.

Setimo, Sun. night.

muhuŋa. | muhu , tirale (imp).

nə́nimuhú, yo lo tiro.

Setimo, Sun. night.

~~jatsx~~ jatsivaŋ, the name of the hill. It means descanso of tuna-gathering women.

Setimo, Sun. night.

orít, el rio, any river.

Setimo, Sun. night.

pakə́jŋa, ~~xxxx~~ Pacoima. nənipakə́k, yo entré.

paké, entra (imp).

Setimo, Sun. night.

akútsaŋ. Means en la nuca.

nikútsaŋ, tu nuca.

Setimo, Sun. night.

Rogerio or Rodger is the only name of the old man that inf. knows. Knows no Indian name of him.

Setimo, Sun. night.

sevéŋa is the placename.

sevér, aliso.

Just because the place is called by the same name now ought to be no proof that this is not the ancient placename.

Setimo, Sun. night.

páŋkum, Rancho de Los Verdugos. Site of ranch house.

Setimo, Sun. night.

mawn̨a, No etym.

Setimo, Sun. night.

píru, tule.

Setimo, Sun. night.

swar, junco.

Setimo, Sun. night.

wá'at, guata.

Setimo, Sun. night.

nitáŋin, mi lengua.

Setimo, Sun. night.

For the name of encino, see El Encino (placenames).

Setimo, Sun. night.

sjutᵏaŋ, El Encino. Means encino, any encino.

Setimo, Sun. night.

sevíji, roble.

Setimo, Sun. night.

mánit, toloache.

Setimo, Sun. night.

kwikwínavit, Ventureño. Means los del barro.

kwinár, barro.

Setimo, Sun. night.

qeqéntil, Tejoneños.

Setimo, Sun. night.

Nescit tribename applied by F. to G.

Nescit sivávit.

Setimo, Sun. night.

Nescit tribename applied by F. to the "Serranos". By Serranos, inf. means the Jam., Tat., and Mar. evidently.

qaj, sierra. At my suggestion thinks they called the Serranos qajvạt.

Setimo, Sun. night.

Nescit qarásŋa.

Setimo, Sun. night.

Nescit what the F. called the isleños.

Setimo, Sun. night.

Inf. knows pimúŋa, Santa Catalina.

Setimo, Sun. night.

They got José ~~Sx~~ Chári and Maria Chári (a brother and sister) from Catalina. Chari means canasto. José and Maria lived together at Calabazas. José died first and Maria later.

Setimo, Sun. night.

Nescit the island name sojŋa.

Setimo, Sun. night.

Nescit the island name κiŋκi.

Setimo, Sun. night.

Nescit the island name atawκiŋa.

Setimo, Sun. night.

swaŋa (the plàcename, which inf. does not know as a placename) means bañate (Imp.). heániswaŋa, yo me bañé.

Setimo, Sun. night.

ᴋawúᴋa, la loma (any hill). See Cahuenga. Compare also qaj, sierra.

Setimo, Sun. night.

ᴋawéŋ (not ᴋaweŋa) , Cahuenga.

ᴋawúᴋa, la loma (any hill).

ᴋawévit, Cahuenga person.

Setimo, Sun. night.

púkú'ᵘ, ~~xxx~~ 1.

wehé' , 2.

páhi, 3.

watsá', 4.

mahár, 5.

Cuentan de ~~x~~ á cinco.

wehézmahár, 10. Lit. dos cincos.

páhi wehézmahár, 15.

watsahi wehézmahár, 20.

Setimo, Sun. night.

ńənimjuᴋ, yo lloro.

'əmajuk, tu ~~llorax~~ lloras.

ᴋawúti' juᴋ, the boy llora.

taháj juᴋ, the girl llora.

wenimjuᴋ, we lloramos (not heard well).

'əma'juᴋ, ye cry.

Setimo, Sun. night.

taháj, the girl.

Setimo, Sun. night.

ᴋawúti', the boy.

Setimo, Sun. night.

eráqpọ ., viejo.

hjánim'eráqpo, ~~xxxxxxx~~ yo estoy viejo.

T

Setimo, Sun. night.

tuqú', vieja.

hjánimtuqú', ya estoy vieja.

Setimo, Sun. night.

wә́pi̧'ⁱ̧ , muncho.

Setimo, Sun. night.

tarágat, la gente.

Setimo, Sun. night.

jәә́jt, grande. (Two distinct vowels).

Setimo, Sun. night.

tsinúj, chiquito.

Setimo, Sun. night.

nə́ma, yo.

ə́a, tu.

ə́ma, el.

Nescit how to say este or aquel.

Setimo, Sun. night.

hjanitsajnuᴋ, ya estoy malo.

heáatsajnuᴋ, tu estas malo.

heátsájnuᴋ, he is sick.

Setimo, Sun. night.

ᴋįj, casa.

niᴋin, mi casa.

məᴋin, tu casa.

ijə́ᴋin, nuestra casa.

əma məᴋin, la casa de ~~xx~~ Vds.

Setimo, Sun. night.

tetá, piedra.

Setimo, Sun. night.

Nescit the word for star.

Setimo, Sun. night.

mwar, la luna.

Setimo, Sun. night.

támit, el sol.

Setimo, Sun. night.

~~mx~~

mə́mət, el mar, la playa.

Setimo, Sun. night.

waᴋə́rarej, va llover.

waᴋə́ᴋ, lluvió. Notice how little aspirated the final stops are -- unlike Chumashan.

~~hjámtejwax~~

hjámtej waᴋə́ra, mañana va á llover.

Setimo, Sun. night.

ahíᴋen, un resuello (a breath -- not the wind).

apwįn, el viento.

Setimo, Sun. night.

hjámtej, mañana .

Setimo, Sun. night.

pwána, ayer.

Setimo, Sun. night.

puĸú' amíneĸte, un año.

Nesdit how to say ~~xxx~~ world.

Setimo, Sun. night.

mite', ahora.

Setimo, Sun. night.

óqor, la tierra.

Setimo, Sun. night.

par, agua.

Setímo, Sun. night.

atsə́tsəŋ pár, aguage de agua. Means ojo de agua.

nitsə́tsəŋ, mi ojo.

Setimo, Sun. night.

kwinár, lodo; also barro.

Setimo, Sun. night

momópin, tu nariz.

Setimo, Sun. night.

nihun, mi corazon.

Setimo, Sun. night.

nikwár, mi sobaco.

Setimo, Sun. night.

~~Mixsáx~~ ~~xmisáx~~

nisár, mi higado.

Setimo, Sun. night.

nimán, mi mano.

Setimo, Sun. night.

nihúkan, mi pierna.

Setimo, Sun. night.

nitsór, mi uña.

Setimo, Sun. night.

ninév, mi pie.

Setimo, Sun. night.

nipwán, mi cabeza, mi pelo.

Setimo, Sun. night.

nináṇaq, mi oreja.

nik'ónin, mi frente.

Setimo, Sun. night.

nitám, mi diente.

'Setimo, Sun. night.

'ar, piojo.

ni'ár, mi piojo.

me'ár, tu piojo.

Setimo, Sun. night.

tapíraŋ, big body louse.

Setimo, Sun. night.

niwisi', mi perro.

Setimo, Sun. night.

mututsi, la pulga.

nimutútsi, mi pulga.

Setimo, Sun. night.

ítar, coyote.

ní'ítar, mi coyote.

Setimo, Sun. night.

ponívo', ~~xxxxxxx~~ zorrillo.

Setimo, Sun. night.

su·át, venado.

Setimo, Sun. night.

háwrat, la zorra.

Setimo, Sun. night.

húnar, bear.

Setimo, Sun. night.

ĸuwúr, sauco.

Setimo, Sun. night.

nipóĸin, mi cola.

məpóĸin, thy tail.

apóĸin, his tail.

Setimo, Sun. night.

mamáhar, zacate.

Setimo, Sun. night.

~~xhjanixxx~~

hjáni'éjina, I laugh.

Septimo, Sun. night.

hjámojókmuk, ~~[illegible]~~. ya murió.

Setimo, Sun. night.

hjánikuvįnįk, ya tengo hambre.

Septimo, Sun. night.

hjánijatámkaro, ya voy a dormer.

Setimo, Sun. night.

hjanikwaizmik, quiero comer.

Setimo, Sun. night.

hjánipároq, ya tengo sed.

Setimo, Sun. night.

hjánitsjḗnaq, ya estoy cantando.

Setimo, Sun. night.

hjánijakénaq, ya estoy bailando.

Setimo, Sun. night.

hjánijaminuk, ya voy ~~xxxxxxx~~ corriendo.

Setimo, Sun. night.

hjánimĸəĸánaq wəsí'a, ya maté el perro.

Setimo, Sun. night.

muháj, no good.

muháj wisi', es muy malo el perro.

Setimo, Sun. night.

ĸəĸə́ĸ<u>ni</u> wəsi'^{i}, <u>me</u> mordió el perro.

ĸəĸə́ĸ<u>mi</u> wəsi'^{i}, <u>te</u> mordió el perro.

ĸəĸə́ram^{w}i wəsi'^{i}, <u>te</u> va morder el perro.

Setimo, Sun. night.

tihóvit wisi', es buen perro.

~~Xamitax~~ Setimo, Sun. night.

tox úpar, el cielo.

Setimo, Sun. night.

péspivat, pespibata.

Setimo,

~~Inxx~~ Inf. knows mawŋa well — Los ~~Exx~~ Corralitos.

~~Satemo~~. night of Sun. ①

kas'éleʷun
ɾ or ạ as in but.

huhúj (not huhwi but almost)

pátʃkạŋ

sikwáŋa. Means una casa verde.
Nesc. how to say está verde.

samén.

mụ́hụt, tecolote.

atə́vsaŋ, Escurpion

tuhúŋa. tuhú = vieja.

muhuŋa . muhu = tirale!
nəńimuhú, yo lo tiro.
oríT el rio. - any river.
jatsívaŋ, hill name. ~~De~~ scanso ()

~~ke~~ tuna women

pakə́jŋa = Pacoima. nə́nipakə́k
yo entre, paká, entra!

akútsaŋ. means en la nuca.

nikútsaŋ, tu nuca.

sẹvẹ́r, aliso. sevẹ́ŋa. Not real
= ~~plname~~ name.

Rogerio + Rodges. No ②

Ind. name, Rancho de ~~la~~

piaŋkum, Los Verdugos. Site of ranch house.

mawŋa. No etym

swar, junco.

piru, tule.

wá'at, guata

nitáŋin, mi lengua."

sjutkaŋ, El Encino. Means encino, any encino

seviji, roble

mánit, toloache

qeqéntil, Tejoneños.

kwikwinavit, Venturenño.

Means los del barro.

kwinár = barro.

③

nesc. Grabielinos, + sivávit.

nesc. Serrano. qaj = sierra.

Thinks called Serranos qajvat.

nesc. isleño.

Nesc. qarásŋa.

pimúŋa, S. Catalino.

Got José Chári + María Chari (bro. + sister)

from Catalino. Chari means canasdo.

José + she lived together at Calabazas.

J. died 1st + M. later

nesc. kiŋki, sojŋa, atawkiŋa.

swaŋa means bañate!

hêaniswaŋa, yo me bañé.

kawéŋ (not kaweŋa) = Cahuenga.

qaj, sierra.

kawúka, la loma (any hill).

kawévit, Cah. person

(4)

~~ter~~ pukú'ou, one,

wehé'', 2

páhi, 3.

watsá', 4.

mahár, 5.

Cuentan de á cinco.

wehéz mahár, 10. Lit. ~~a~~ dos cincos.

páhi wehéz mahár, 15.

watsahi wehéz mahár, 20.

nə́nimjuk, ~~el~~ yo lloro.

'əmajuk, tu —

kawúti' juk, ~~tathe~~ the ~~baby~~ boy —

~~ta~~ taháj juk, the girl —

we nim juk, we —

(not heard well)

'əma' juk, ye —

(5)

eráq̨p̥o, viejo.

tuq̨ú'', vieja.

hjánim 'eráq̨p̥o, yo estoy viejo.

~~el~~ hjánim tuq̨ú'', ya estoy vieja.

taráq̨at, la gente.

~~p~~ wəpí'i, mucho.

jəə́jt, grande

[two distinct vowels.

tsinúj, chiquito.

hjanitsajnuk, ~~Han sick.~~ ya estoy malo.

hę̂áatsajnuk, tu —

hę̂á tsájnuk, he —

nə́ma, yo.

ə́a, tu.

ə́ma, el.

Nescit este & aquel.

kij, casa.

nikin, mi casa.

məkin, tu casa.

ijə́kin, nuestra casa.

əma məkin, la casa de Uds.

tətá, piedra.

mwar, la luna.

Nesc. star.

támiT, el sol.

mə́məT, el mar, la playa.

ahíken, un resuello (a breath - not the wind).

apwin, el viento.

Nesc. fog.

wakə́rarej, va llover.

wakə́k, llovió. Notice how little aspirated final ~~..~~ stops are - unlike Chumashan.

hjámtej, mañana.

hjámtej wakə́ra, mañ. va á llover.

pwána, ayer.

mite', ahora.

pukú' amínəktə, un año.

Nesc. world.

ógor, la tierra.

Nesc. harena.

par, agua.

kwinár, lodo: Also barro.

(8)

atsə́tsəŋ pár, ~~aguag~~ de agua. Means ojo de agua.

nitsə́tsəŋ, mi ~~t~~ ojo.

momópin, tu nariz.

Mouth is same as tongue.

Nesc. oreja.

nihun, mi corazon.

~~nesc. higado.~~

nisár, mi higado.

nikwár, mi sobaco

nimán, mi mano.

Nesc. leg & foot.

nihúkan, mi pierna.

ninév, mi pie.

nitsór, mi uña.

nipwán, mi cabeza, mi pelo.

(9)

ninánaq, mi ~~t~~ oreja.

nitám, mi diente.

nikónin, mi frente.

mə'ár, tu piojo

'ar, piojo.

ni'ár, mi piojo.

tapíraŋ, big body louse.

mututsi, la pulga.

nimutútsi, mi pulga.

~~ni~~ niwisi', mi perro.

'ítar, coyote.

ni'ítar, mi —.

ponívo', zorillo.

háwrat, la zorra.

sukát, venado.

húnar, ~~la~~ bear.

kuwúr, sauco.

mamáhar, zacate

nipókin, mi cola.

apókin, his tail.

məpókin, thy tail

hjáni 'éjina, I laugh.

hjáj mojókmuk, ya murió.

hjáni jatámkaro,

ya voy a dormir

hjáni kuvinik, ya tengo hambre

hjani kwaizmik, quiero ~~de~~ comer.

hjáni párog, ya tengo sed.

hjáni jakénag ya estoy bailando

hjáni tsjénag, ~~ya~~ estoy cantando

hjáni jaminuk, ya ~~corri~~.

voy corriendo.

hjáni ~~pwənə~~ məkánag wəsí'a,

ya maté el perro.

~~hja~~ kəkəkni wəsí'i,

me mordió el perro.

kəkək mi wəsí'i, te

mordió el perro.

kəkəram'i wəsi', te

va morder el perro.

muháj, no good.

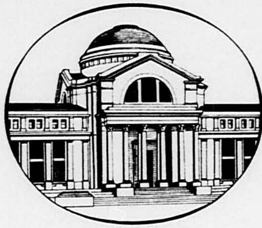
muhaj wisi', es muy malo

el ~~pero.~~ perro.

tihóvit wisi', es ~~good dog~~ buen perro.

tokúpar; el cielo.

péspivat, pespibala) (VR)



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Setimo, ~~Zn~~

Commenting on ~~Flb~~ Flb. Nu.

Nescit any name Nu.

Setimo,

Used to call Simí in F. sími. Strong accent on the first syllable and open i. The rancho de sími was of the Norriegas. Inf. did not know them, but knew the name. Never heard of a Pico living there, as stated in the Flb. The ~~Simi~~ ~~Simix~~ old Simí ranch house is to the north of the road just this (F.) side of the hill the road climbs after you pass through Simi pueblito. Inf. passed by there last year and saw the old adobe house still standing there. The name Simi means salitre in F., inf. volunteers.

In answer to my question whether I can say símiŋa, inf. says that this is a good and usable form.

Setimo,

Commenting on ~~Flb~~ Flb. Achoicominga.

Nescit Achoicominga. But after I left last time recalled that ~~that San Gravial~~ that they call San Graviel ᴋomí. When I asked if I may also say ᴋómiŋa, inf. approves. No etym.

(And inf. immediately went on to say that the Mission here had a name too -- pasέᴋŋa.)

Setimo,

And the Mission here had a name too --

pasέᴋŋa. Clearly heard.

Setimo.

And Tapo is an old Indian place, too. The name means ablon in F. -- the place is called in F. tápuŋ, tápuŋa.

Setimo.

The rancheria of F. Mission was east of the Mission, where the packing house is now. The whole place of the Mission was called pasekŋa. No etym. Called a person from there pasékivit. The i seems almost svarabhaktic.

Setimo.

Commenting on Flb. Tochonanga.

Sounds like Serrano -- not like F. or G. Thinks the pronounciation totsóńaŋa sounds best. A person from there would be called totsóńavit. No etym.

Setimo.

Commenting on Flb. Tochaquribit.

Nescit

Setimo.

Commenting on Flb. Amunqa

Nescit. No etym.

Setimo,

The F. say ḱavwę́ŋ. I listened again and again, and the v is there most clearly. Inf. always volunteers that etymologically ḱavwę́ŋ is related to F. ḱavų́ḱa, loma. Any such form as ḱawę́ŋ is not right.

ḱavuevitam̥, los Cabuengueños.

Setimo,

Inf. knows the pl. ~~xxx~~ in -am well. simivit, pl. simivitam, Simieño.

Setimo.

~~xxxx~~ Commenting on Flb. Momonqa

Inf. nescit as placename. Says that momóŋa means mareño. mə́mət, el mar, la playa.

Setimo

mə́mət, el mar, la playa. (t not aspirated and little audible).

Setimo,

There was a rock shaped like an old woman in tuquŋa canyon -- hence the name, inf. heard. But inf. never saw the rock. She was in sitting position. But inf. knows a rock like an altar there and an old Christian graveyard site (the road now passes over it) at the move of the canyon. But inf. nescit the petrified whale of which the man at inf's house was telling me early this morning.

Setimo,

Knows the name humaliwo. It is V. language.

Now people say Máligo.

Setimo.

tsiwájaŋa (o.k. pronounciation) is a meadow above the represo (the represo is sikwáŋa).

No etym.

Setimo,

Commenting on Flb. placename Mapitqa

Nescit

pipimar — Setimo

pímúŋa, the island (clearly Santa Catálina).

pipímar = isleño -- les decian á la gente de ~~mx~~ allá pipímar. Pl. pipímaraṃ, isleños. Inf. never heard the word "tʃumaʃ". Thinks pipímaraṃ are people of even the Santa Barbara islands -- all had ~~indiada~~ indiada.

Setimo,

pímúŋa, the island (clearly the island of Santa Catalina).

Setimo,

Commenting on Flb. placename Tauyam

Nescit.

Setimo

Nescit that Cabuenga was ever called by the saint name San Joachim. The padres must have named it thus, inf. volunteers.

Setimo,

Commenting on Flb. placename Pascinua.

For pasék ŋa?

Setimo

Commenting on Flb. placename Chechebe.

Nescit as placename but seséveŋa means "los alisos". There is a big canyon of los Alisos over west of here and the infn. is most satisfactory.

Setimo,

pí'iruk is a place -- está Camulo (no final s) par arriba. pí'irukŋa means "en el Piro" and is used. This name means tule in Serrano -- it is a Serrano name, inf. volunteers.

Setimo,

Commenting on Flb. placename Piriuena.

Nescit.

Setimo.

The man at Setimo's house pronounced the canyon name Tojunga or Tujunga (Span. spelling) -- not with e.

Setimo,

Commenting on Flb. placename~~Tx~~ Te$_{L}$eeuubit.

Nescit.

Setimo,

Commenting on Flb. placename Acossibit.

Nescit its placename. But F. akésiŋa means una ~~xxxx~~ cocina and it may be for this. Not a placename at all. Inf. thinkgs pronouncing it with o instead of with e must be a G. form.

Setimo

Commenting on Flb. placename Tibimunga.

Inf. knows tivímuŋa as a rancheria name but nescit the location. Thinks this must be a G. word (as he has suggested in the case of several other words he does not know well). No etym.

Setimo,

Commenting on Flb. placename Sibunga.

Nescit. No etym. Nescit location.

Setimo

Commenting on Flb. placename Achocominga.

Nescit, but says for a second time that ĸomí (and ĸomíŋ ~~axxix~~ es lo mismo) is San Gabriel. Call a Gabrielino ĸomívit. F. ~~xtxix~~ otṣó' ĸomi would mean "es muy frio en San Grabiel".

Also approves my suggested sangravjélvitam.

Setimo

Commenting on Flb. placename Tuguenga.

Nescit.

Setimo,

Commenting on Flb. placename Luzabuuunga.

Nescit any such form.

Setimo,

~~xisi~~ sisú', el diablo.

Setimo

Commenting on Flb. placename ~~Yxgx~~ Yugeu.

Yegeu.

Nescit any such placename.

Setimo

Commenting on Flb. placename Tusip.

Nescit.

Setimo.

sjútkaŋa, El Encino.

sjútka, any encino.

Setimo.

Commenting on Flb. placename Piitnga.

Nescit. Says that pi'ísŋa would mean mi hermana.

nipí'tş, mi hermana.

Setimo.

sevíj, roble.

Setimo.

nipí'tş, mi hermana.

Setimo

Commenting on Flb. placename jaamanga.

Nescit. qa'á, estate (imp). ~~qa'áxmaxx~~
qa'ámaŋ would mean: no haga eso (imp). No
es rancheria.

Setimo.

qaj, no. (This is the negative corresponding
to yes).

Setimo

'éhe', yes.

Setimo

jahaj, no hay.

Setimo

Commenting on Flb. placename Taquinga.

Nescit. See, however, takujam.

Setimo,

Commenting on Flb. placename Guaspet.

Nescit. But knows a place below sikwáŋa that is named waŋa. Means raiz de lavar (o.k.) -- got lots of it there to wash clothes with.

Setimo.

Thinks when I say V. (ca). takujam, it must be the rancho de San Francisquito but cannot remember the name well enough to tell if I say it right or wrong.

Setimo,

For F. plant name raiz de lavar see F. placename waŋa.

Setimo,

Commenting on Flb. Zegueyna.

Says it is for sevéŋa, en los Alisos.

xxxx xxxx seséveŋa, el alisal.

Setimo,

samę́r, lechuza.

Setimo,

Commenting on Flb. placename Pachanga.

Nescit.

Setimo,

samę́ŋa, Lechuza canyon.

samę́r, lechuza.

Setimo,

Commenting on Flb. placename ceegenga.

Nescit.

Setimo,

Nescit the name "Elizabeth Lake" but knows a lake and its Span. name is la Laguna de Chico Lopez. ~~Nexkns~~ Knows no Indian name.

Setimo,

Commenting on Flb. placename Rancheria de la Piedra.

Over by Mohave by edge of d sert this way is the Arroyo Piedra., Nescit any rancheria de las Piedras hereabouts.

La Biuda

Setimo,

Knows la Laguna de Castec. It is beyond the Rancho de La Biuda and is this side of la Piedra Pintado (the Tejoneños had a rancheria there at the latter place).

Castec Lake Setimo

Knows la Laguna de Castec. It is beyond the Rancho de la Biuda and is this side of la Piedra Pintada (the Tejoneños had a rancheria there at the latter place).

Setimo

Jim (pronounced Yim) Rosemeyer (rōsmajer) was the man who kept the store at Tejon and who talked Indian.

La Piedra Pintada Setimo,

Knows la Laguna de Castec. It is beyond the Rancho de la Biuda and is ~~tha~~ this side of la Piedra Pintada (the Tejoneños had a rancheria there at the latter place).

Setimo,

There was a zanja on the west side of the Mission and some adobe houses there -- called that La Rancheria de la ~~zanja~~ Zanja. Nescit Indian name for it or for zanja.

Setimo,

Call it Rancho del Escurpion because there was an animal there, very big (like coruga -- coruga means about the same, but coruga has no legs, is like culebra but very grueso, grande, but ~~xxxxxx~~ escurpion has legs, but was very big that lived in the cave at Escurpion and passed from one side to the other side through the cave. Munchos lo miraron, los que vivian ~~alla~~ allí.

Setimo,

Commenting on Flb. placename Yaguu,

Nescit.

Setimo,

Commenting on Flb. placename Choijobit.

Inf. says sahóvit means something like hechicero, químico.

Setimo,

Commenting on Flb. placename Guachinga.

Nescit.

Setimo,

Commenting on Flb. placename Quaipit.

Nescit.

Setimo,

Commenting on Flb. placename Matjiga.

Nescit.

Setimo,

Commenting on Flb. mention of the Verdugos (surname).

There were several Verdugo brothers -- lived at Los Verdugos, Cabuenga, etc.

Pasinga

Setimo,

Commenting on Flb. placename Pasinga.

Says it must be for pátsĸuŋa (where Rogerio ~~lived~~ lived).

patsĸuŋa

Setimo.

Commenting on Flb. placename Pasinga.

Says it must be for pátsĸuŋa (where Rogerio lived).

Setimo.

Commenting on Flb. placename Mapanga.

Nescit.

Setimo.

Commenting on Flb. ~~xx~~ Achoisaminga.

Nescit.

Setimo,

~~hahamuk~~ hahámuvit and hahámuŋa -- inf. has heard but nescit locality. O.k. accent. The first form means los de allí. When I suggest that it is down by Los Verdugos, says it is, but does not know relative position of it and of (ca) pamkum.

Setimo,

There is an old man and an old woman left ~~at~~ of the ~~Los~~ Verdugos~~fami~~ family - they live at Los Verdugos.

Setimo,

Commenting on Flb. placename Tuusinga.

Nescit.

Setimo,

Commenting on Flb. placename Giainga.

Nescit.

Setimo.

Commenting on Flb. placename Pacuibit.

This is for paᴋəjvit = paᴋəjŋa = Pacoima now. Means la entrada.

Setimo.

Commenting on Flb. placename Giribit.

Nescit any such placename as wirivit or qirivit.

Setimo,

Commenting on Flb. placename Quissaubit.

Nescit any such placename as kwisaŋa or wisaŋa.

Setimo,

Now remembers the name of tule redóndo -- it is wívar.

Tule ancho has another, different, name, but inf. forgets it.

Setimo,

wiι = pobre.

Setimo,

Commenting on Flb. plac name Mapipibit.

Thinks it means los isleños -- same as pipimar.

Setimo.

Commenting on Flb. placename Pujavinga.

Nescit.

Setimo,

tupá'ŋa = Topanga. It is V. language. Nescit etym. The u is possibly an unaccented o.

Setimo,

Does not think the name Dume is F. or V. language at least. Never heard this name or of any such point. But has heard of sumo, inf. thinks and approves -- sumóŋa and humáĺíwóŋa.

Setimo,

Commenting on Flb. placename Mauyu.

Must be for máwŋa. = los Corralitos (This side of Los Angeles).

Setimo,

For the placename Loma grande see Rancho de los Féliz.

Los Feliz

Setimo,

And mas abajo (de los Corralitos) estaba el "Rancho de los Féliz" -- Don Anastacio Feliz era dueño allí. Los Corralitos is en frente de la Loma ~~fx~~ grande, and towards the river and the Rancho de los ~~fékizxquex~~ Féliz ~~queda~~ queda mas abajo.

Setimo,

Commenting on Flb. placename Vijabit.

wiqár = espina. Now remembers -- wiqáŋa is the Cañada de las Tunas in Span. Means cañada de las espinas in F. Old name, remembers perfectly -- use., Visit the place. The hills of ~~tx~~ descanso are between.

Setimo,

For F. wiqár, espina, see F. placename wiqáŋa.

Setimo,

F. pet, camino. See also F. placename Apebit.

Setimo

Commenting on Flb. placename Ápebit.

Inf. says at once "en camino como cuando va uno andando". For pet es camino.
ápévit is the form. The second syllable is accented even stronger than the first syllable.
This is not the name of any certain place as far as inf. knows. apeŋa also means "en camino".

Setimo,

Commenting on Flb. placename Topasabit.

Nescit. Knows no such form as topa.
But totá means stone.

Setimo,

totá, piedra.

Setimo,

Commenting on Flb. placename Qiinga.

Nescit. I tried it as wi'iηa, li'iηa, etc.
ᴋi'íηa means en la casa, niᴋi'íηa, en mi casa.

Setimo,

Commenting on Flb. placename Jacchin.

Nescit.

Setimo,

taráhat, la gente.

Setimo,

Called the Ventureños κwiκwínavitam. O.k. Most impt. Refers not to mud but to putting clay on head for hair-washing.

---

pavasiκwar Setimo,

Now inf. remembers -- the G. called the Fernandino tribe pavásiκwar, pl. pavásiκwaram. No etym -- it is a G. word. Most impt.

And the F. called the ~~Gabriel xxGxxx~~ Gabrielino tribe κomítáhat, gente de San Grabiel. κomivit, ~~gabrielino~~ Grabiélino -- means about the same.

κomi Setimo.

Now inf. remembers -- the G. called the Fernandino tribe pavásiκwar, pl. pavásiκwaram. No etym -- it is a G. word. Most impt.

And the F. called the Gabrielino tribe κomítáhat, gente de San Grabiel. κomivit, Grabielino -- means about the same.

Setimo,

Call a Serrano Indian qaqájvit, pl. qaqájvitam. Porque qaj es ~~xix~~ sierra. This and the word meaning no sound almost the same, inf. observes -- haj, sierra, and haj'(i̥), no. Probably inf's h's are for q regularly.

qaj, sierra

Setimo,

haj, sierra. But haj'(i/o), no. Probably inf's h's are for q regularly.

Setimo,

Commenting on Flb. placename Patzanga.

Nescit. Imagines that the name might best be pronounced pátsaŋa.

---

qaj', no

Setimo,

haj, sierra. ~~xxxxhajx~~ But haj'(i/o), no. Probably inf's h's are for q regularly.

Sajanga

Setimo,

Commenting on Flb. placename Sajanga.

Nescit. ~~xxq~~ seqéŋa = temascal. Not placename. It means like an orno where old men bathed. Call temascal sehéŋ and sehéŋa

s̄ = en el temascal.

seqeŋa Setimo,

Commenting on Flb. placename Sajanga.

Nescit seqéŋa = temascal. Not placename.
It means like an orno where old men bathed.
Call temascal sehéŋ and sehéŋa = en el temascal.

Pujaubit Setimo,

Commenting on Flb. placename Pujaubit.

Nescit. puhawvít means en la siembra.
Means any siembra. hjánipuháw, ya sembré.

Setimo,

Nescit Maria de la Luz Verdugo mentioned in the Flb.

puhaw Setimo,

Commenting on Flb. placename Pujaubit.

Nescit. puhawvit means en la siembra.
Means any siembra. hjánipuháw , ya sembré.

San Francisquito Setimo,

Commenting on Flb. San Vicente.

Now remembers that the padres called San Francisquito at first San Vicente and later called it San Francisquito. The old adobe of San Francisquito ranch is on the left side of the road going from Newhall to Camulo, 3 miles from Newhall, on a hill.

Setimo,

Commenting on Flb. placename Amoicopiabit.

Nescit. I recall the Mar. placename of almost identical sound.

Setimo,

For San Vicente see San Francisquito.

Setimo,

Commenting on Flb. placename Piybit.

Inf. ~~raxxxgix~~ recognizes it at once as pi'ivit, which means tular, but is Serrano languaga.

Setimo,

pi'ivit means tular. There must have been one somewhere here but inf. knows of none.

Setimo,

At Castec there were V. -- it is a V. name too (just as Camulo is). At La Piedra Pintado (a big rock with Indian paintings still there) there was a fine aguage and a big rancheria of Serranos. The mountains here (Tujunga and Mujunga) were held by F. The Serranos lived beginning with the Arroyo de la Piedra and over that way. They talked ~~xx~~ a language which had many words like F. but which was so different that inf. (for instance) cannot understand, nor could they understand F. except a few words. At San Francisquito there were Indians, inf. thinks, living that talked F. (in ~~xxxxx~~ Mission times?).

Setimo,

Inf. says quite definitely that Santa Paula was ~~xxx~~ V. but El Piro was Serrano. Camulo was Serrano but must have had V. living there for, inf. volunteers, it is a V. name.

Piedra

Setimo,

At Castec there were V. ...... At La Piedra Pintado (a big rock with Indian paintings still there) there was a fine aguage and a big rancheria of Serranos. ...... The Serranos lived beginning with the Arroyo de la Piedra and over that way.

Setimo,

Commenting on Flb. Totaɫivit.

Nescit. Says totárivit would means en las piedras.

Setimo,

The Tejoneños talk much the same as Tulareños -- entirely different from Serranos.

Setimo,

Inland from Arroyo Piedra there was a big rancheria of Serranos.

Setimo,

Commenting on Flb. placename Passanga.

Nescit.

Setimo,

Commenting on Flb. placename Japsibit.

Thinks the pronunciation of Japsibit is qápsivit, qápsiña, but nescit. Thinks it must be down G. way simply because has not heard this name used around here.

Setimo,

Commenting on Flb. Santa ~~Gertrudisx~~ Gertrudis de las Virgenes.

Inf. has never heard anything but Las Virgenes -- never heard Santa Gertrudis added.

Setimo,

Inf. has heard hípuk. It is V. name. Inf. half knows that it is El Triunfo.

Setimo,

Notice that it is important that the Flb. mentions Vicente Feliz as a "Ranchero de Mauga". Inf. thinks Vicente Feliz may have been the father of Anastacio Feliz. The latter is dead too, inf. thinks, but he had a son and a daughter.

Setimo,

Commention of Flb. placename Tumijaibit.

Nescit. qajbit means sierra. but nescit this placename.

Setimo,

wisjáqar, pino. See F. placename wisjáqŋa.

Setimo,

wisjáqŋa, Las Virgenes.

wisjáqar, pino.

Most extremely important.

Volunteered perfectly.

Inf. knows the site of the old ranch house (probably tumbado now) in otra cañadita near where the Vejeres later had their adobes. That place of old house is meramente las Virgenes. There are still pinos arriba de la sierra there (when I ask).

Setimo,

Knows of cayucos but nescit the name.

Never heard them mentioned.

Setimo,

Commenting on ~~Flbx~~ Flb. personal name Chari.

Says that ~~chari xchari~~ tʃári was the brother of old Maria (the Catalina Island woman of whom Charley Bell told me). He lived with her. Eran ~~xxislaños~~ isleños.

Setimo,

That old María talked much and her brother very little -- inf. heard them. They talked more like G. but a language different from G. G. was different from F. too. But close -- most words the same. All the indiada que sacaron de las islas talked thus. Cannot remember any certain words that were different, but it was as close ~~xx~~ to F. as G. was. Inf. heard considerable of it (This agrees well with what Salvadea said.

Martin Violin's father was Nicanór Guandía. He was the one that saco la gente de las islas in a cayuco. He had a cayuco and it was from him that Martin Violin learned to be a boatman.

Setimo,

Martin Violin was inf's half-brother. Martin Violin left home when inf. was ten years old. He was 40 years old at away from home in Ventura and Santa Barbara counties. He had the same mother as inf. and a different father. His father was named Guandía (Accent on the i). He played the violin and up in Ventura and Santa Barbara counties they nicknamed him Violin.

He worked in boats much and he got hurt and sick there and inf. went up and brought him home here and he died here only 12 years ago.

Setimo,

Nescit name of isthmus on Santa Catalina Island.

~~Fx~~ F. náqar means any paderon (precipice, bank).

Setimo,

pi'irúkvit, Pireño. This means a person of Piro (inf. always uses the form Piro, not Piru, as is also proved by the form Pireño, which was volunteered). The form in -ŋa is pi'írukŋa. They never said ~~Pixx~~ piru in F.

Setimo,

The F. say ta'ápu, but the Span. form is Tapo. The form in F. with one a is wrong. ~~Fx~~ F. ápu, ablon. The information elsewhere recorded was wrong.

Setimo,

Commenting on Flb. placename Piribit.

Nescit.

Setimo,

F. ápu, ablon. See F. placename ta'ápu.

Setimo,

Joaquin Romero was the first dueño of Cayeguas (= what they call Camarillo now). There use to be lots of V. working there also for the dueños of the rancho de Simí. Thinks the V. held Simi and Tapo. And volunteers that no mas the other side of San Francisquito the V. began and extended down the river to its mouth. For Camulo is a V. name. And the Serranos were at Piro and up from river. But admits that the river is barren between Newhall and Camulo and there were probably no rancherias on it. Soledad canyon is the head of this same river -- very long.

Setimo,

Nescit the tribename qomit.

Tacuya

Setimo,

Commenting on Flb. placename Tacuyam.

Inf. knows this placename as ~~takujam~~ takújama. It is away up by the Tejon -- in towards Tejon from San Emigdio. Tacujama was a rancheria of gentiles. They and other Indians there were haciendo muncho daño killing cattle and so they put soldiers at the Fortin.

Setimo,

huqít, ground-squirrel.

Setimo,

Call treesquirrel kutáhuqít. kutá- means arbol, palo. kutár , palo, leña.

Setimo,

When I asked inf. if he knows the tribename amaqava, inf. says that the Mohaves called themselves amáqava, but the F. called them amaqáve. amaqáve means dome (give it to me) in F. There is a little pueblo abajo of arroyo Piedra and the rancheria of the Mohaves was there and therefore they called them Mohaves.

Setimo,

Inf. knows no F. name for the Tejoneños. There was a big rancheria at Caliente (over by Tehachapi). They talked~~xxx~~ different from the Tejoneños. And the Mohaves over there talked different too.

Setimo,

The F. name of the Tehachapi is teqátʃi (most clear ə). Means chiltre (chewing gum).

Setimo,

Thinks the "Payuches" are those that live at Caliente.

Setimo,

Nescit the tribename ~~Mőhőxxx~~ Mőhőviyam.

Setimo,

There are 3 kinds of Indians at San Bernardino -- Serranos, Cahuillas and another kind (not G. or Payuches) whom inf. forgets.

Setimo,

Nescit the tribename Panumints.

Setimo,

Commenting on Flb. placename Quisanga.

Nescit. I think we already worked out wisaŋa.

Setimo,

Commenting on Flb. placename Guómisa.

Nescit.

Setimo,

Commenting on Flb. placename jvtugna.

Nescit. I tried several pronunciations.

Setimo.

Commenting on Flb. placename Mapanga or Maponga.

Nescit.

Setimo,

Inf. always calls Calleguas ʼajéwe. No final

s, and final e, not a.

Setimo,

Commenting on Flb. placename Guisaunga.

Nescit.

Setimo,

Commenting on Flb. placename Atamobit.

Nescit. Tried faithfully.

Setimo,

Commenting on Flb. placename Chibubit.

Nescit. The pronunciation might be

tsivúvit, but inf. never heard the name.

Setimo,

Commenting on Flb. placename Moomga.

Nescit.

Setimo,

Commenting on Flb. placename Quisuuga.

Nescit.

Setimo,

Commenting on Flb. placename Papicma.

Nescit.

Setimo,

pi'íruĸ is the form -- ~~xxx be used without final~~ cannot be used without final ĸ. This final ĸ is half silent but always belongs there and the "Piiru" is meant for this, the priests not having heard the ĸ.

mapabit

Setímo,

Commenting on Flb. placename Mapabit.

Nescit. F. má'a = pregunta (imp). So má'a pavit would mean pregunta que tomara (imp). pavit es tomar.

---

pavit

Setimo,

Commenting on Flb. placename Mapabit

Nescit. F. má'a = pregunta (imp). So má'a pavit would mean pregunta que tomara (imp). pavit es tomar.

---

ma'a

Setimo,

Commenting on Flb. placename Mapabit.

Nescit. F. má'a = pregunta (imp). So má'a pavit would mean pregunta que tomara (imp). pavit es tomar.

Setimo,

Commenting on Flb. placename Aleepo.

Nescit. Thinks it has a V. sound.

Setimo,

Commenting on Flb. placename Cacuaguijavit.

Nescit. We havé recorded wiqaŋa (a located place) but the above is different.

Xwaivit

Setimo,

Commenting on Flb. placename Coaybet.

Nescit. ᵏwaívit = comida.

Coaybet

Setimo,

Commenting on Flb. placename Coaybet.

Nescit. ᵏwaívit = comida.

Setimo,

ᵏavwépet = (1) camino de Cabuenga, and (2) ~~xx~~ Cabuengueño. The two words sound the same. Very important for phonetics and interesting. pet, camino.

Quimisa ______ Setimo,

Commenting on Flb. placename Quimisa.

______

Nescit. F. kimi, víni.

______ Setimo,

Commenting on Flb. Don Miguel ~~Esta~~ Ortega of Las Virgenes.

______

Never heard of him. Thinks he must have been the first.

kimi ______ Setimo,

Commenting on Flb. placename Quimisa.

______

Nescit. F. kimi, víni.

______ Setimo,

Commenting on Flb. placename Taleepop.

______

Nescit. Never heard anything like this. Parece V.

Setimo,

Commenting on Flb. placename Quimisac.

Nescit.

Setimo,

Juan Meléndrez (correct spelling). But now he signs himself Menenes. His father was ---- Melendrez and his mother was Espiritu (she was commonly spoken of thus). She and all her family talked V. as well as F. There were a lot of people here who talked V. and at V. many who talked F. Espiritu died only about six years ago. She knew all the placenames and Juan (her son) probably knows some. He heard his mother talk to him always. And Juan's wife, now living with him, is from San Grabiel and talks G. He would be a good informant.

The maiden name of Huan Melendrez's wife was Juana Valenzuela, she was born at San Gabriel.

Setimo,

The correct forms are ~~xaxax~~ ta'ápu and ta'ápuŋa.

Setimo,

After dinner I went to Roscoe Station (east of Tejunga Station) on the main highway to Los Angeles. Just at Roscoe the road to Los Angeles by ~~Montax Vistax~~ Montevista turns off. I took that.

On Mission Book.

(1)

Rescip. any name Nu.

Rescip. "Achoicominga". But ~~no~~ after I left the last time recalled that call San Gaviel komí. When I ask if may also say kominya approves. And the mission here had a name too — pasékya. Charly heard no etym of "Achoicominga".

Used to call Simi in F. símí. Strong accent on 1st syl. & open i. The rancho de símí was of the Norriegas. Inf. did not know them — but knew the name. Never heard of a Pici living there. The old Simi ranch house is to n. of road just this (F.) side of the hill the road climbs after you pass through Simi pueblito. Inf. passed by there last year & saw the old house of adobe still standing there. The name símí means "salitre" in F., inf. volunteers.

And Tapo is an old rnd. place too. The name means ablon in F. — ~~it~~ the place is called tápuy, tápuya.

In answer to my question if (2) can say simiŋa ~~say~~ ~~can say~~ simíŋa — that this latter is a good, usable word.

~~Ca~~ Say ~~kaw~~ katwéŋ. For ↑most clear.

katúka = loma. ~~Ka~~ kawéŋ is not right.

Nesc. "Tochonanga" — sound like Serrano — not like F. or G. †thinks the pronunciation totsonáŋa sounds best. No etym) totsónávit.

The rancheria of F. F. mission was east of the mission — where the packing house is now. The whole place ~~was~~ of the mission, was called pasekŋa — no etym. Call the person from there pasékivit. The i seems almost svarabhaktic.

Nesc. "Tochaquibit".

Nesc. "Amungqa". No etym.

~~Ka~~ Knows the plur. in -am well.

simívit. simívitam = los Simieños

(3) katuebitam = los Cabuengueños.

~~&~~ When I read "momongqa" says momóŋa means mareño.

mámat (t not aspirated and little audible), el mar, la playa.

Knows the name humaliwo — it is V. language. Now people say Máligo.

There was a rock shaped like an old woman in ~~Ta~~ tuguŋa canyon — hence name — inf. heard. But inf. never saw the rock. She was in sitting position. But inf knows rock like altar there & old Xian graveyard site (now road passes over it) near mouth. But inf nescit petrified whale

Tsiwájaŋa (o.k. pronunciation) is a meadow above the represo (the represo is sikwáŋa). No etym.

Nesc. "Mapitqa".

pimúŋa = the island (clearly S. Catalina.

pipímar = isleño — lese decían (4)
á la gente de alla pipímar. Plu.
pipímaram, isleños. never heard of
"thimaf." thinks pipimaram are people
of even S.B. islands — all had ó lindida.
Nesc. "Tauyam."
Nesc. that ~~th~~ Cabuenga was ever
called by a saint name San Joachim
— the padres must have named it
thus, inf. volunteers.
nescit "chechebe" as placename
but tseˈtsébeŋa means "los alisos",
there is a big canyon of Los Alisos over
west of here and the inf. is most
satisfactory.
Nesc. "Pascinua." For pasékŋa?
pi'íruk is a place — esta
camulo par arriva. pi'írukŋa
↑ok.-nos.
means "en el Piru" & is used.
this name means tule in Serrano
— it is Serrano, inf. volunteers.

(5)
Nesc. "Piriuena."
Nesc. "Tegeeunbit."
man at Sekino's house pronounced
the canyon name Tojunga or Tujunga
(Span. spelling) — no e.
Nesc. "Acossibit" as rancheria
name. But F. akə́siŋa means una
cosina and may be for this. Not placename
at all, thinks pronouncing it with o instead of ə
must be G. form.
Knows tibímuŋa as ra. name
— but nesc. location. thinks this, like
preceding, must be a G. word. No etym.
Nesc. "Achocominga" as name of
F. mission ra. Says again that
komí (and komiŋ as lo mismo) = is
San Gabriel. Call G. komíbit.
F. otsó" komi would mean "~~hace~~ és muy
frío en San Gabriel." Also approves
my suggested sangrabjélbitam.
Nesc. "Sibunga". No etym. No location.
Nesc. "Tuguenga".

Nesc. "Luzabumunga" ^nass. in any form ⑥

Nescit "Yugeu." "Yegeu."

sisu', el diablo.

Nesc. ~~Tusip~~ "Tusip"

sjútkaŋa = El Encino.

sjútka = any ~~a~~ encino.

sebij - roble.

When read "Piitnga" says

pi'isŋa means mi hermana.

nipi'tş = ~~e~~ es mi hermana.

~~a~~ Nesc. "jaamanga". qa'á = ^estate ~~no~~!

qa'áman would ~~not~~ mean "no haga eso!" No es rancheria.

'éhe', yes. qaj = no.

jaháj, no hay.

Nesc. "Yaquinga."

thinks when I say Tadeujam it must be Rancho de ~~San~~ Francisquito but cannot remember name well enough to tell if I say it right or wrong.

Nesc. "Guaspet." (or undotted i) But knows ⑦

a place named below sikwáŋa that is named waŋa. Means raiz de lavar (o.k.) - got lots there to wash clothes with.

When I read "Zegueyna" says it is for sebéŋa, "en los Alisos."

~~a~~ seséteŋa = el alisal.

Nesc. "Pachanga."

samér = lechuza animal.

saméŋa = ~~a~~ Lechuza canyon.

Nesc. "ceegenga".

~~Evidently~~.

~~the~~ Over by Mohave (by edge of desert this way is the arroyo Piedra. Nescit any Rancheria de las Piedras hereabouts.

~~A~~ Nesc. name Elizabeth lake but knows lake & Span. name is la Laguna de Chico Lopez. No Ind. name.

Knows la Laguna de Castec. (8)

It is beyond the Rancho de la Binda and is this side of la Piedra Pintada (the Tejoneños had a rancheria there at latter place).

Jim (pronounced Yim) Rosemeyer (~~rous~~ rósmájar was the man who kept store at Tejon & talked Ind.

There was a zanja on the west side of the mission & some adobe houses there — called that La Rancheria de la Zanja. Nesc. Ind. name for it or for ~~j~~ zanja.

Call it Rancho del Escurpion because there was an animal there ~~like lizard but~~ very big (like coruga — coruga means about the same but coruga has no legs, is like culebra but very grueso, grande, but escorpion has legs but was very big that lived in the cave of Escurpion & ~~passed~~ from

to the other side through the cave. (9)

Munchos lo mira~~b~~ron, los que vivian allí.

When I read "Chocjobit" says sahóbit means something like hechicero — químico.

Nesc. "Yaguuu" or any such word.

Nesc. "Guachinga" or any such form

Nesc. Quaipit.

There were several Verdugo brothers — lived at Los Verdugos, Cabuenga, etc.

Nesc. "Matjiga"

~~Nesc.~~

~~When~~ I read "Pasinga" says it must be for pátskuya. (where Rogerio lived).

Nesc. "Achoisaminga". No etym.

Nesc. "Mapánga"

(10)

hahámubit and hahá'muŋa
— has heard but nesc. locality.
O.k. accent. Means "los de alli."
When I suggest that it is down by
Los Verdugos says it is but does
not know relative position of it and
of pamkum.
There is old man & old woman
left of Verdugos — live at Los Verdugos.
Nesc. "Giáinga"
Nesc. "Tuusinga"
"Pacuibit" is for pakəjbit
= pakəjŋa = Pacoima now. Means
la entrada.
Nesc. "Giribit." Nesc. *wiritit,
or *giritit.
Now remembers the name
of Tule redondo — = wítar.
Tule ~~ra~~ ancho has another, dif.
name, but forgets.

(11)

Nesc. "Quissaaibit". Nescil
* kwisaŋa or *wisaŋa.
wi = pobre.
Nesc. "Mapipibit" — thinks it ~~may~~
means ~~el~~ los isleños — ~~same as~~
pipimar.
tupá'ŋa = Topanga. It is V. language
↑ possibly unaccented o.
also — nesc. etym.
Nesc. "Pujavinga." No etym.
Does not think name Dume is F. or
V. language at least. Never heard of name
or point. But has heard of sumo, inf.
thinks & approves ~~sumoj~~ sumóŋa. and
humáliwoŋa
Mauyu ~~must~~ be for máuŋa,
= los Corralitos (this side of L.A.)
And mas abajo estaba el "Rancho
de los Féliz — ~~on~~ Don Anastacio Feliz
era dueño alli. Nesc. ~~Ind. name of~~
~~latter and connecti~~ Los Corralitos is

~~at~~ en frente de la Loma grande, + ~~on side~~ towards river. And rancho de los Feliz queda mas abajo.

Nesc. Vijabit. wiqár = espina. ~~Might be for * wiqaŋa~~

Now remembers: — it is wiqáŋa is the Cañada de las Tunas in Span. Means cañada de las espinas in F. Old name remembers perfectly — use! Visit the place. The hills of descanso are between.

When I read "Apebit" ~~says~~ at once it means "en camino como cuando va uno andando." For ~~pet~~ pet is camino. No certain place as ápébit is the form. (even stronger than in 1st syl.) For as inf. knows, apéŋa also means "en camino."

Nesc. "Topasabit". Nesc.

*-topa. toṭá = piedra.

Nesc. "Tacchin".

Nesc. Ziinga. Tried it as *wi'iŋa, li'iŋa, etc. ki'iŋa means "en la casa", niki'iŋa = en mi casa.

Tarahat = la gente.

Called Venturenos kwikwinatitam.

O.K. Most impt. Refers not to ~~mud~~ but to putting clay on head for ~~hair~~ hairwashing.

Now ~~He~~ he remembers — the G. called the Fernandino tribe pabásikwar. Plural pabásikwaram. No etym. — it is a G. word. Most important. And the F. called a Grabielino komitáhat, gente de San Grabiel. komitbit = Grabielino + means about the same.

Call a Serrano Ind.
qaqájbit. Plu. qaqájbitam.
Porque qaj es sierra. This ~~and~~
word for no sound ~~&~~ casi lo mismo
(exactly the same as far as I can
hear). Now notices the difference
– haj'(!) = no and haj = sierra.
Probably his h's are for q regularly.
thinks "Pat̲ẓanga" is best
pronounced pátsaŋa. No etym. +
nescit location.
Nescit "Sajanga". seqéŋa =
temascal. Not placename. It means
like an orno where old men bathed.
call temascal sehéŋ and sehéŋa =
en el temascal.
Desc. Maria de la Luz Verdugo.
When read Pujaubit ~~says~~
puhawbit means "en la siembra",

means any siembra.
hjánipuháw, ~~voy a~~ ya sembré.
~~Nesc. "rancheria de San~~
Now remembers that the padres
called San Franciscquito first San
~~Fr.~~ Vicente + later called it
San Francisquito. The old adobe
of S. Francisq. ranch is on left side
of road going from Newhall to
Camulo, 3 miles from Newhall,
on a hill.
Nesc. "Amoicopiabit." I recall
the Highland placename. ~~Inf. th.~~
When read Piybit says at once
pi'ibit means tulare but is
Serrano language.
Says quite definitely that ~~the~~
S. Paula was V., but Piru was &
Serrano. Camulo was Serrano
but must have had V. living there
for volunteers that it is a V. name,

at Castec there were V. — it is V. name too. At La Piedra Pintada (big rock with Ind. paintings still there) there was a fine aguage and big ra. of Serranos. The mts. here (Tujunga & Mujunga) were held by F. The Serranos lived beginning with the Arroyo de la Piedra & over that way. They talked a language which had many words like F., but so different that ~~one can~~ inf. (for instance) cannot understand — nor can they understand F. except a few words. At San Francisquito thinks there were Ind's ~~F~~ that talked F. living (in mission times?)

When read "Tota Zivit" says Totáribit ~~or~~ means en las piedras. Nesc. it as ra.-name.

Inland at Arroyo Piedra there was a big ra. of Serranos. ~~of the~~ Tejoneños ~~talk~~ much the same as Tulareños — entirely dif. from Serranos.

Nesc. Passanga.

Thinks the pronunciation of "Japsibit" is qápsibit, qápsiŋa, but nescit. Thinks it must be down q. way simply because ~~he~~ has not heard it around here.

Has heard hípuk. Is V. name.

Half knows it is El Triunfo.

Has never heard "Santa Gertrudis de las Virgenes."

Notice that the slip that ~~state~~ mentions Vicente Feliz is a "Ranchero de ~~Maur~~ Maŕga" is important. Inf. thinks V. F. may have been father of Anastacio Feliz. Latter is dead too, inf. thinks but he had a son and a daughter.

Nesc. "Tumijaibit." qaj^bit means sierra, but nescit name.

wis já ~~q~~ŋa = Las Virgenes. (18)

wis jáqar = pino.

Most extremely important.

Volunteered perfectly.

Inf. knows site of old adobe ranchhouse was (probably tumbado now) in otra cañyadita near where the Véjeres later had their adobes. that ~~to~~ place of old house is meramente las Virgenes.

There are still pinos arriba de la sierra there (when I ask).

Knows of cayucos but nescit the name. Never heard them mentioned.

When I ask if there was an Ind. here named "Chari" (< slip) says that Tfári was the brother of old Maria the Cat. Island woman of whom Bell told me. He lived with her. Eran isleños.

Martin Violin was inf's halfbrother (19)
– left ~~to~~ home when inf. was 10 yrs. old. He was 40 yrs. old ~~at~~ away from home in V. & SB. counties. ~~H~~ He had the same mother as inf. and different father. His father was named Guandía. He played violin & : of in V. & SB counties they nicknamed him Violin. He worked in boats much & he got hurt & sick there & inf. went up & brot him home here & he died here only 12 years ago.

The old Maria talked much & her brother very little – inf. heard them. They talked more like J but a language dif. from J – J. was dif. from F. too. But close & most words the same. All the indiada que sacaron de las islas talked thus. Cannot remember any certain words that were different but it was as close to F as J. was. Heard considerable of it. (agrees well with what Salvador said)

Martin Violin's father was Nicanór Guandía. He was the one that sacó toda la gente de las islas in a cayuco.

He had cayuco and it was from (20)
him that M.V. learned to be boatman.

Nescit name of isthmus on Santa Catalina Island, but nágar = any paderon (precipice bank).

~~pi'i~~ pi''irúkbi-T = Pireño.

Of. Piro (~~u~~ o not u as clearly shown). But the name in -ŋa is pi''!rukŋa.
↑accent is here.

Never said ~~Pir~~ piru in F.

Nesc. "Piribit."

F. say ta'ápu = Tapo (one a form is wrong. ápu = ablon.

Former inf'n was absolutely wrong.

Joaquin Romero was 1st dueño of Cayeguas (= what they call Camarillo now). There used to be lots of V. working there also for the dueños of the rancho de Simi; thinks V. belo Simi & Tapo. And volunteers that

no mas the other side of San (21)
Francisquito the V. began and extended down the river to its mouth. For Camulo is a V. name. and the Serranos were at Piro and up from river. But admits that the river is barren between Newhall and Camulo and there were probably no rancherias on it. Soledad canyon is the head of the same river — very long.

Knows "Tacuyama" as takujáma. It is way up by the Tejon — in towards Tejon from San Emigdio. Tacujama was a ra. of gentiles they and other until there were haciendos muncho daño killing cattle & so they put soldier at the Fortin)

Nesc. V. gomit, tribename

huŋí-T = ardilla in F.
Call treesquirrel kutá-huŋí-T. kutá-means ~~ar~~ arbol, palo. kutár - palo, leña, arbol.

Knows no F. word for Tejoneños (22)
in F. There was a big rancheria in
Caliente (over by Tehachapi). They
talked dif. ~~too~~ from the Tej. and the
Mohaves over there ~~talked~~ different
too.

The Mohaves call themselves
amáqaba but the F. called
them amaqábe. amaqábe means
dame (give me!) in F. There is a
little pueblo abajo of ~~ran~~ ~~can~~
arroyo Piedra and the rancheria of
Mohaves was there & ∴ called them
Mohaves.

The F. name of Tehachapi is
təqátʃi (most clear ə). means
chiltre (chewing gum).

thinks that the "Payuches" ~~are~~
those that live at Caliente.

There are 3 kinds of Inds. at
S. Bernardino — Serranos, Cahuillas and
another kind (not G or Payuches) whom inf. forgets.

(23)
Nesc. & anything like
Nöhöviyam or Panumints.

Nesc. "Quisanga" I think
~~we~~ we already worked out
*ʼarisaŋa.

Nesc. "jutugna" Tried several
pronunciations.

Nesc. Guómisa

Nesc. "Mapanga" or "Maponga"

Inf. always calls Calleguas
kajéwe. No final s and final e,
not a.

Nesc. "atamobit" Tried
faithfully.

Nesc. "Guisaunga."

Nesc. "Chibubit." Maybe
*tsibúbit, but nescit. No etym.

Nesc. "Moomga."

nesc. "Papicma"

nesc. "Quisnunga" No etym.

pi'ibit means ~~to~~ tular. there must have been one somewhere here but inf. knows of none.

pi'iruk is the form — ~~some~~ can not be used without final k. this final k is half silent but always belongs there and the "Piiru" is meant for this — the priests not having heard the k.

nesc. "Mapabit." No etym.

má'a = pregunta! So má'a patit would mean pregunta que tomara! patit es tomar.

nesc. "Aleepo". thinks it has a v. sound.

nesc. Miguel Ortega.

nesc. Cacuaguijavit.

We have had wiqanga x located but this is dif.

nesc. "Coaybet" ~~ko~~

kwaibit = comida.

katwépet = (1) camino de Cabuenga and (2) means Cabuenqueño. the 2 words sound the same. Very impt for phonetics & interesting. pet = camino.

nesc. "Quimisaa". kimi = vini.

Never heard of Don Miguel Ortega of Las Virgines. thinks he was the 1st.

nesc. "Zaleepop" or anything like that. Parece V.

nesc. Quimisac.

The correct forms are ta'ápu + ta'ápuŋa.

Juan Meléndrez (correct spelling). But now he signs himself Menénes. His father was — Melendrez and his mother was "Espiritu" (commonly ~~always~~ spoken of thus). ~~She talked~~

She and all her family talked (R6)
~~F and also~~ V. as well as F. There
were a lot of people here who talked
V. and at V. many who talked F.
Juan Espiritu died only about 6 years
ago. She knew all the placenames
and Juan (her son) ~~does too~~ probably
knows some. He heard his mother talk
to him always. And Juan's wife now living
with him is from G. San Gabriel and
talks G. He would be good informant.

~~Other f~~
Juan Melendrez' wife ~~is~~ was ~~so~~ maiden-
named Juana Valenzuela, born at S Gabriel
After dinner we went to Pomona station (e of
Tejunga station on main highway to Los Angeles.
the first at Pomona the road to L.A. by Monterey La
[illegible]

San Fernando

Numero de B^as 8143

r^as Cholbon	Toguicome	Ylamne
Yosmite	Tehuechime	Oisemele
Anizumne	Yuguele	Chilamne
Napian	Sono lomne	Zonolomne
Chocoyin	Juybu	Tuzcate
Alaguali	Saoan	Chirupta
Tolena	Tapean	Sacayaquimne
Chucumne	Julpaim	Sacayatomne
Alombali	Chemoco	Maguali
Nototomne	Yalalon	
Queneneia	Yatchicome	
Suisumne	Caymus	
Gualacomne	Laguisomne	
Musupumne	Passaseme	
Unsumne	Tiguechimne	
Cossomne	Otches	
Muquelme	Coybos	
Lelamne	Guelecme	
Chapaisme	Zayamayen	
Amuchemne	Sunisumne	
Sucaitomno	Guanacme	
Tuulecme	Alonapatme	

A lot of prayers in the languages of San Rafael and San Antonio are also given.

Setimo,

patʃkuŋ is a Serrano placename. Inf. no entiende muncho (of that language and hence does not know any etym. of the name).

Setimo,

mánit, toloache.

Setimo,

ḱuhui. This placename means portezuelo.

Setimo,

The ~~[illegible]~~ Gerenimo Lopez ranch = sikwáŋa.

Belonged to José Miguel, an old Indian. His son died and another son they carried to the isla and therefore the old man went crazy and his wife Rafaela sold the ranch to a woman of the Feliz family and she sold 20 acres to ~~[illegible]~~ Geronimo Lopez and some to Reynaldo and they sold all to the company.

Setimo,

~~xxx xxxx~~ swar is junco, not tule.

Setimo,

Camulo means guata in V. F. call guata wá'at.

Carefully heard. F. would call Camúlo wá'atŋa.

Setimo,

~~piru, is tule~~

piru, tule.

Setimo,

wá'at, guata.

Setimo,

Antes used to say Las Calabacillas as well as Las Calabazas. Called from wild gourd -- there were many there. Call wild gourd in F. waŋar -- would call the place waŋáŋa -- but nescit this usage.

Setimo,

atáŋin, ~~xxxxxxxx~~ tongue.

Setimo,

waŋar, wild gourd. See placename waŋáŋa.

Setimo,

Now remembers the name of El Encino. It is sjútwaŋ.

Setimo,

aκə́, quiote.

Setimo,

The schoolhouse at the mouth of muquŋa canyon says on it ~~over the front door~~ ~~Tujunga~~ "Tujunga" "1888". (Use this to show that the correct old spelling of Tujunga was current as late as this.

Setimo,

Nescit F. name of cholla cactus.

Setimo,

huhuj is a portezuelo for foot in hills west of Mission.

Setimo,

patʃʁuŋ is the old rancheria -- ringlera de tunas there -- where a few old Indians lived.

Setimo,

For F. word meaning green see placename siʁwaŋa.

Setimo,

siʁwaŋa = Lopez's place (reservoir) . It means una cosa verde. Inf. knows story of the changing hands of this property.

Setimo,

saméŋ = canyon where there was a campo de borregueros. Means lechuza.

Setimo,

~~zelz~~ Zelzah is a new name.

Setimo,

kas'élewun, picacho near Escurpiones. Means lengua. Profile picture of kas'élewun looking west from 2 miles sw. of Owensmouth:



Setimo,

~~xxxx~~ atə́vsəŋ = Los Escurpiones. The last ə is very open and mixed in quality. This is now the ranch of Charley Bell. He has lived there long. Carefully heard. No etym. This is the V. name too.

Setimo

Old Santa Susana = Chatsworth town.

Setimo,

I next photographed El Zapo. Group of oak trees in corner of hills 2 miles s.e. of kas'élewun. Called El Zapó in F. ĸwáruŋ. This place is old ranch -- old adobe is there. Between it and kas'élewun is another group of oaks with a new white house.

ʔatʃkuŋ is a serrano name
uaʃ no entiende mumcho

~~huhuj~~

húhui means portezuelo,

mánit, toloache,

geronimo Lopez ranch =
sikwáŋa.

Belonged to José Miguel, an old Ind. His son died & another son they carried to la cárcel & old man went crazy & his wife Rafela sold ranch to a woman of the Feliz family & she sold 20 acres to Geronimo Lopez & some to Reynaldo & they sold all consisting

swar is junco, not tule.

piru is tule

Camulos means quata in V. F. call quata waʔat. Carefully heard. F. would call Camulos waʔátŋa.

Antes used to say Las Calabacillas as well as Las Calabazas, called from wild gourd - were many there. Call wild gourd in F. waŋar - would call the place waŋáŋa - but never such usage.

F. call lengua atáŋin.

Now remembers name of El Encino, = sjútkaŋ.

akí, quote
nasíiY Cholla cactus,
the schoolhouse at mouth of
mugalya canyon says
"Tujunga" 1888 ...
u o.k.

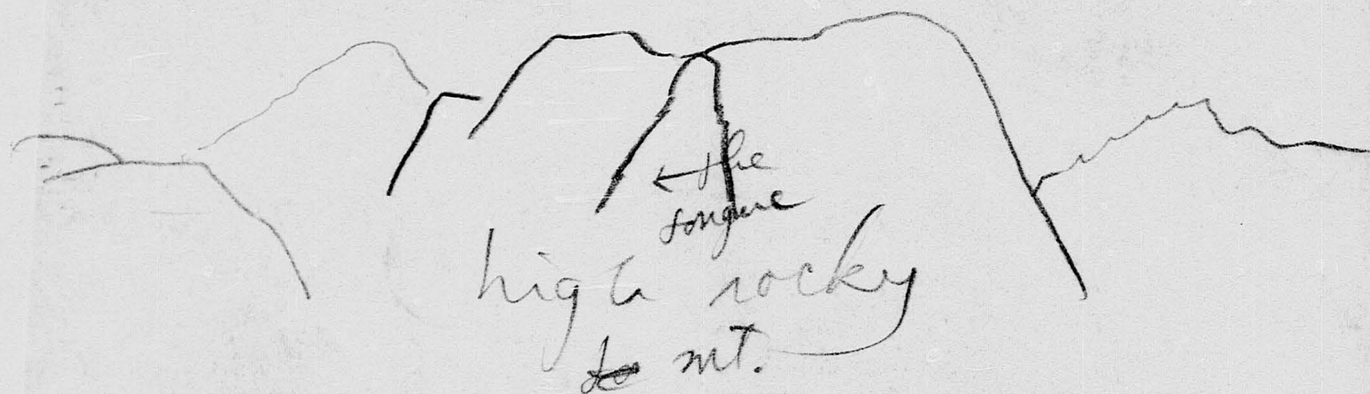
hu j portezuelo for
poo'kuŋ ... hills ...
... sanguina ... ...
... kwaŋa ... place
(reservoir) canyon
... verde,
... ... young ...

samé ŋ — canyon near
bridge to camp of ...
... ...
... is near

'at ŕvsəŋ = ...
... Now ranch
of Charlie Bell has lived there
... carefully heard ... is name ...

kas'élewun,

pic a cho near Eocenes peones
Vicaro lingua
Old Santa Susana = Chatsworth
town



Profile pictures ~~Picture~~ of kas'élewun looking west from 2 m. s.w. of Owensmouth.

---

next photographed El Zapo.
group of oak trees in cor. of hills
2 m. s.e. of kas'élewun. Called in F.
kwárung. this place & old ranch. old adobe
there, ~~a~~ Between it & kas'élewun
is another group of oaks with a new white house.

Setimo,

Inf. told a story which he had heard about why the name muqúŋa, which means tirale (imp), was given. The priests had a lot of cattle there and there was a thief. They said tirale (imp.). Do not now remember story well, but it was short and impressed me at the time as un-Indian.

Setimo,

A few minutes after Setimo had given the placename jatsívaŋ, he volunteered that it is so called because the old women when gathering the wild tuna would rest there on their way back from the tuna regions north of the hills with their loads of tuna before reaching the Mission.

Charley Bell is known all over the San Fernando Valley as an oldtimer. I found him at his ranch -- Los Escurpiones (pl) -- this pl. form is one that Setimo uses. He appears to be a man about 60 years old. He wears glasses and has an Irish looking face. His father was a lawyer in Los Angeles in the early days and Charley B. is fond of talking about legal cases of land grants, etc.

Mr. Bell says that one of his earliest recollections is being lifted up into a sugar plum tree at old "General" Andres Pico's place to eat sugar plums.

He showed me first the great adobe barn. It has trap door in floor of loft ~~such the wix~~ just the size of a woolsack. West of this are two adobe houses in which Mr. Bell and his wife, hired hands, etc. live. All these present buildings were erected by Miguel Grande, a Basque noted ~~from Lower~~ all the way from Lower California up here. Setimo told me that the old adobe buildings (the ones in use before Miguel' Grande's time) were situated by the aliso tree that stands 200 yards south of the present building. These earlier buildings have been levelled -- not a trace remaining of them.

Sat. told a story he had heard about why the name mugúŋa, which means tirale!, was given. The priests had a lot of cattle there and there was a thief. They said tirale! Do not I now remember story well but it was short + impressed me at the time as ~~at~~ un-Indian.

A few minutes after Sat. had given the placename jatsivaŋ, he volunteered that it is so called because the old woman wild-tuna gatherers rested there on way back from tuna regions north of the hills with their loads of tunas before reaching the Mission.

Charlie Bell is known all over valley as an old timer. Found him at his ranch — Los Escurpiones (plu.) is the form that Sat. uses. ~~He~~ He appears to be a man about 60 yrs. old. Wears glasses + has Irish looking face. His father was a lawyer in Los Angeles in the early days. + Charlie B. is fond of talking

about legal cases of land- (2)
grants, etc.
Says one of his earliest recollections is being lifted up into a sugar plum tree at old "General" Andres Pico's place to eat sugar plums.
He showed us first the great adobe barn. Has trap door in floor of loft just size of a woolsack. West of this are two adobe houses in which Ch. Bell & his wife, hired hands ~~his w~~ etc. live. All these present buildings were erected by Miguel Grande, a Basque noted from Lower Calif: up here.
Mr. Bell said Sat. told me that the old adobe buildings (the ones in use before Miguel Grande's time) were situated by the big aliso tree that stands 200 yds. south of the present buildings. ~~These~~ earlier buildings have been levelled — not a trace remaining of them.

Inf. nescit hahamoŋa. Los Verdugos ranchhouse site is called paŋkum. It is a xx Serrano name. No etym.

Las Lajas canyon is the big canyon between Lechuza canyon and the Santa Susana Rx pass. Inf. nescit Indian name. Its wash is the last bridge passed by me going west before reaching Chatsworth. Lechuza wash is the bridge east of this bridge. Inf. volunteered the Indian name of La Lechuza before giving the Span. name. Charles Bell knows the names and locatións of both of these canyons well. A sobrina of Maria Encarnacion Chohúya lived in Las Lajas. It means layers of rock Charles Bell said.

El Garvanzo xx (Setimo always uses masc. form) is north of Los Angeles. There was an old adobe house on a hill there. Néscit any Indian name.

Santa Susana is the present Chatsworth town site -- where the store is now. It is not the Mrs. Brannon ranch site at all, the latter being called formerly Las Pilitas. Inf. now remembers well. Both were old names of Mission days. Santa Susana was a name given by the priests. It is only very recently that Santa Susana town has been established west of the pass (this corroborates perfectly what Casimiro told me). Inf. cannot remember the Indian name of either Santa Susana or Las Pilitas. The old road up the pass on the south side (past the Brannon place) is called La Cuesta Vieja and the new road is called La Cuesta Nueva. Formerly the road was very steep (the old road was).

Los Escurpiones was the ranch of Maria Encarnacion Chohuya (as I remember the name). She was daughter of Odon, Mr. Bell said, who was chief of all the Indians of the sw. end of the valley. Rogerio or Rodger was chief at San Fernando. Miguel Grande married Encarnacion and the ranch had been her ranch. Encarnacion's son, Juan Melendrez, lives at the fine old adobe house (both stories have verandas) at Calabazas. He may know placenames at this end of the valley.

Setimo. and Charles Bell.

Mr. Bell knows the story of throwing old Rogerio ~~intoxxx~~ out in all its details. Remember what Mr. Lummis told me. Rogerio's wife was sick. Widney or some such name almost refused to throw him out but had to or else suffer for contempt of court. Rogerio's wife died a day or two after Rogerio was put off the land. Rogerio himself died soon after. Mr. Bell says it was one of the most pitiful of all the outrages against the Indians.

According to Setimo, McClay threw Rogerio out. I saw the name Maclay on signs -- this is the correct spelling. Setimo says makle.

Setimo,

Inf. does not know the Indian form of Máligo. Knows topáŋa, but nescit meaning. I tried him faithfully on Zumo, Dume, Sequis, Loqostoqni, hipuk, Las Virgenes, etc. Charles Bell says that the current pronunciation is sékis. O.k.

Charles Bell.

Mr. Bell was distillery inspector at one time. They used to keep him well supplied with choice kegs of various brands.

Charles Bell

Old Andres Pacheco was a gentlemanly old fellow that Mr. Bell used to have around his place here much. He claimed to have been born in Santa Barbara and to be a relative of Governor Pacheco.

In his old age he got so he could not support himself and Mr. Bell got him a county pension of six dollars a month. He lived at the Los Angeles poor hospital. Doctors use to tip him for sweeping. He was drolely drassed ~~and~~ in doctors' cast-off clothes.

Andres Pacheco had been tiniente in Mexico. That made them call him coronel at the ranch. They had much fun with him.

Charles Bell

La Lechuza and also Las Pilitas were camps of borregueros of the Mission.

Charles Bell

The last island Indian woman, named Maria (Rogerio's wife was also named ~~Maria)x-x~~ Maria -- nescit any last name of Rogerio) died at Las Calabazas 10 or 15 years ago. It is too bad that no one interviewed her. Mr. Bell thought of interviewing her many times. He went over there once or twice but she was reticent and Bell did not interview her. She was living with but not married to Saldaño, a Mexican. Both she and Saldaño are now dead.

Setimo,

There is an Indian name for Newhall or thereabouts but Inf. is unable to recall it.

Setimo,

Inf. cannot remember any Indian placenames in the valley floor east of the Mission, nor any for any San Fernando townsite -- there was nothing there formerly.

Setimo,

Nescit Indian name of the site of San Fernando Mission.

Setimo,

Nescit Joko, a new railroad name one mile east of San Fernando town.

Setimo,

huhuj is the little gap in the hills seen most plainly by running west on the road into which Setimo's driveway runs. It is wsw. of the Mission. A foot and horseback trail ascended this gap ~~xxxthexx~~ and descended on the other side.

Setimo.

Geronimo Lopez owned the land over there (by huhuj) and where the reservoir (represo) is now. (a mile sw. of the Mission). See other notes.

Setimo,

Setimo when a boy heard Indians talk much and understood nearly everything but always answered in Spanish.

Setimo,

There was a storekeeper at Tejon who talked Tul. and Serrano well.

Setimo,

The F. language was close to G. -- many words were the same, others were absolutely different. Serrano was a distinct language.

Setimo.

Old Casimaro talks Serrano, F. and V. He is younger brother of José Fustero's mother. He and José Fustero's mother lived at Newhall and had a house there. About 20 years ago Casimaro left for the Tejon and they heard nothing of him and supposed him dead -- till later they heard he is at the Tule. He used when young to live at San Fernando.

Setimo.

Juan Fustero's mother went crazy and they took her to that place where they put the locos (not Los Angeles -- Highland?). She later went to her sobrina in Tehachapi and died there. Her sobrina died there more recently.

Setimo.

Pantaleon died at Setimo's house here. Setimo has heard of Candelaria's death. She was very old.

Charles Bell.

The last island woman (Setimo remembers her) -- her name was Maria -- she died at Las Calabazas 10 or 15 years ago. She was living with but married to Andrés Saldaño, a Mexican. Setimo knew her. Both Mr. Bell and Setimo say that she was an island woman, from Santa Catalina.

I drove north from San Fernando town, skirting the jatsívaŋ hill (the group of hills north of San Fernando town) on the east side of them. I drove straight toward the mountains, I passed several small detached hills rising out of the plain, but nameless. The great river or wash was east of me, the ~~jatsivanx~~ jatsívaŋ hills west of me. Directly in front of me to the north was the mouth of a great canyon. This is the tuquŋa, which name means la vieja (from tuqú', old woman). This is called by Americans "Little Tejunga" canyon, but~~Bux~~ is the tuquŋa of the Indians -- Inf. knows well. The main canyon of the Little Tejunga comes in from the northwest. A road up this Little Tejunga canyon is now being made. There is a way to drive up this canyon and over into Pacoima canyon (the latter being situated to the west of Little Tejunga canyon). The old adobe house of tuquŋa still stands at the mouth of Little Tejunga canyon, on the east side of the mouth, where a big eucalyptus tree is. We saw the tree distinctly from about a mile away, and ~~the~~ an old adobe (now remodeled) is standing near it.

The great canyon northeast of us and having its mouth east of the mouth of the Little Tejunga canyon is muquŋa. This is an enormous canyon -- the chief canyon which comes down from the north, but there is a big opening to the east or northeast and a road goes through this opening (between the higher main range to the north and the lower Vorgebirge to the south) to Pasadena, with a branch leading down through Los Verdugos. Montevista town is situated at the mouth (where it leaves the mountains) of muqúŋa. Just near the site of Montevista town is an old ~~xix~~ cienega that

was formerly never dry. It is just below Montevista town. But now irrigation, etc, has made it dry. The old adobe house or houses of the Mission were at this cienega. This is muqúŋa canyon. Inf. knows most certainly. But Americans now call it Big Tejunga. múquŋa is from muqú, tirale, shoot him (imp.). Remember what Kuhn said. See story elsewhere recorded.

Pacoima canyon (called thus by Americans now) we reached by crossing to the west going north of jatsivaŋ hills -- we went around a point of hill which projects like a tongue toward the south and looking north we saw the mouth of Pacoima canyon. It has a big and impressive narrow mouth like Little Tejunga canyon has. We followed the road up the east side of the wash and crossing to the west side went up still further on the west side. It is a big canyon and a good wagon road leads up it. It is a favorite place for picnickers. The wash appears to run down to the west of San Fernando town toward the vicinity of San Fernando Mission.

Mr. Charles Bell has had several old Indians work for him. It is a haunted place here. Encarnacion's sister came here one time to Bell's ranch house but was afraid to sleep here over night -- afraid of ghosts.

Several people have climbed the ka'sélewun picacho. Mr. Bell goes up sometimes. The way to go up is to skirt the summit around the east side as one ascends.

The canyon that comes down from the west and passes just south of Bell's barns and houses starts up by Burro Flat and only a narrow ridge separates it there from Las Virgenes canyon (Las Virgenes canyon starting west of the other canyon). Bell has often stood on the ridge there and shot quail (or I forget what kind of birds he said) as they fly across from one canyon to the other.

I do not know the name of the canyon that comes down by Bell's house and so will call it here Los Escurpiones canyon.

One mile or maybe a mile and a half up this Escurpiones canyon above Bell's house is a flat with a grove of encinos on it -- where Indian rancheria used to be. Farther on up (about five miles from Bell's house I believe Bell said) is a place where the creek runs over flat rocks. There was also a pool there and Bell used to go up there often to bathe at the place. The flat rock where the water runs over it is full of mortar pits -- is a bedrock mortar. Some are large and some are small. Old Indians told Bell that the women used to pound up acorns in these holes and by putting mud on the surface of the rock so as to form like a little wall could conduct the water into the holes as desired and thus leach the meal right in the holes. It is a fine place.

A short distance up the canyon that comes down south of kas'elewun peak and empties into the Escurpion canyon below Bell's house, is a big cave -- or rather two caves. Bell knows only the one higher up over the other one. Has not entered the under one. Bell has gone into it like a tunnel through the rocks up 200 yards in direction towards Escurpion canyon. It is dark as night in there. There is also a cave at the foot of kas'elewun in Escurpion canyon right at Bell's place and old Indians used to tell Bell that one could go through the caves across the ridge and come out in the other canyon -- but Bell does not believe this. Setimo also told me that he has heard from old Indians that one could pass across the ridge through this cave-tunnel.

kas'elewun certainly looks like a tongue from Bell's house -- sharper than when seen from east -- one sees it to the west or southwest from Bell's place.

Sunday evening Setimo seemed to say kas'élewaŋ. I could not get him to pronounce the word slowly. He knows it means the tongue and is V. language. But although he knows the F. word for tongue he does not know the F. placename for this place.

Mr. Bell says that every stream that comes down from the mountains north of his place had a rancheria at its mouth. The next one north is La Calera. Lime pits of the Mission were there -- also some at Bell's place. The hill north of Bell's place has lime or white rock cropping out on it, visible from afar. Lime from La Calera was used in Los Angeles even after the Santa Cruz lime began to be brought in. Finally the Tehachapi lime was granted such low rates by the railroads that all competition was precluded.

Marcelina, sister of Encarnacion, lived at La Calera. Bell

and also Setimo told me a story about a Frenchman named Dómec or something like that -- and two daughters now in Los Angeles -- lawsuit -- company gave them enough money to live on. I did not understand story well enough to warrant writing it here. Setimo pointed out the site of La Calera from the valley near Owensmouth. It is north of a long hill and Bell's place is south of that hill.

Two or three canyons farther north the Miranda family are old settlers. Now called Miranda canyon.

~~Xl Zapo is 2 miles or so~~

To reach La Calera, goes first to Bell's place and follow the road further north.

~~Mr~~ ~~The~~

We drove north from San Fernando town, skirting the jatsivan hill (= the group of hills n. of S. Fernando town) on the east side of them. ~~We~~ We drove straight towards the mts. We passed several small detached hills rising out of the plain — but nameless. The great river or wash was east of us, the jatsivan hills west of us. Directly in front of us to the north was the mouth of a great canyon. This is tuqunga means 'la vieja' — tuqu', old woman. This is called by Americans "Little Tejunga" canyon but is the tuqunga of the Indians — inf. knows well. The main cañon of the Little Tejunga comes down from the northwest. A road up this Little Tejunga canyon is now being made. There is a way to drive up this canyon and over into Pacoima canyon (the latter being situated west of Little Tejunga canyon). The old adobe house of tuqunga ~~still~~ stands at the mouth of Little Tejunga canyon, on east side of mouth, where

a tall big eucalyptus tree is. (2)
We saw the tree distinctly from about a mile away, but I do not remember if the adobe is still standing but am under the impression that Sat. said it is.

The great canyon northeast of no and ~~east~~ having its mouth east of the mouth of ~~Tejun~~ Little Tejunga canyon is mugunga. This is an enormous canyon, the chief canyon of which comes down from the north, but there is a big opening to the east or northeast and a road ~~a~~ ~~auto~~ goes through this opening (between the ~~ten~~ higher ~~ran~~ main range to the north and the lower Vorgebirge to the south) to Pasadena, with a branch leading down through Los Verdugos. Montevista town ~~lies~~ is situated at the mouth ~~of~~ (where it leaves mts.) of mugunga. Just near the site of Montevista ~~eas~~ town is an old cienega that was formerly never dry — it is just below Montevista town. But now irrigation, etc., has made it dry. The old adobe house or houses of

~~the~~ the Mission were at this (3)
cienega. This is mugunga canyon inf. knows most certainly, but Americans now call it Big Tejunga. mugunga is from mugu ~~~~ tirale shoot him! (Remember what Kuhn said). See story elsewhere recorded).

Inf. nesc.[x] hahamonga. Los Verdugos ranchhouse site is called paŋkum. It is a Serrano name – no etym.

El Garvanzo is n. of L.A. Masc. form used. There was an old adobe house on a hill there. Nesc. any Ind. name.

~~pac~~ Pacoima canyon (called thus also by Americans now) we reached by crossing ~~is~~ to the west & going north of jatsivaŋ hills — we went around a point of hill projecting like a tongue towards the south and looking north saw the mouth of Pacoima canyon. It has a big & impressive ~~na~~ narrow

north like Little Tejunga canyon has. We went up the e. side of the wash & crossing to the w. side went up still farther on the west side. It is a big canyon and a good wagon road leads up it. It is a favorite place for picknickers. The wash appears to run down to the west of San Fernando town towards the vicinity of S. Fernando mission.

Las Lajas canyon is the big canyon between Lechuza canyon and the Santa Susana pass. Inf. nescit Ind. name. Its ~~t~~ wash is the last bridge passed by me going west before reaching Chatsworth. La Lechuza wash is the bridge east of this bridge. Inf. volunteered the Ind. name of La Lechuza before giving the Span. name. Charlie Bell knows names & locations of both these canyons well. A sobrina of Maria Encarnacion Chohuya lived in Las Lajas. It means layers of rock, Charlie Bell says.

Santa Susana ~~too~~ is the present Chatsworth town site — where the store is now. It is not the Mrs. Brannon ranch site at all, the latter being called formerly Las Pilitas. Inf. now remembers well. Both were old names of Mission days. Santa Susana was a name given by the priests. It is only very recently that Santa Susana town has been established west of the pass (corroborates what Casimiro told you perfectly). Cannot remember Ind. name of either place. The old road up pass on south side (past Brannon place) ~~was~~ is ~~call~~ called La Cuesta Vieja and the new road is called La Cuesta Nueva. Former was very steep.

Los Escurpiones was the ranch of Maria Encarnacion Chohuya (as I remember the name). She was daughter of Odón, Mr Bell said, who was chief of all the Inds. of the sw. end of the valley. Rogerio Rodger was chief at San Fernando. Miguel Grande married Encarnacion and the ranch had been her ranch.

Encarnacion's son Juan Melindrez, (6)
lives in the fine old adobe house
(both stories have ~~veran~~das) at
Calabazas. He may know placenames at
this end of the valley. Laterno knows
none of the coast place names except
Máligo. ~~Does not know~~ and Topanga.
Does not know Ind. form of Máligo.
Knows topáŋa but nescit meaning.
I tried him faithfully on Zumo,
Dume Sequis, "Logostog ni",
hipuk, Las Virgenes, etc.) Charles
Bell says the current pronunciation
is ~~seq~~ sékis. O.k.

Mr. Bell has had several old
Indians work for him. It is a
haunted place here. Encarnacion's
sister came there one time ~~but was~~
to Bell's ranch house but was afraid
to sleep there overnight — afraid of
ghosts)

Several people have climbed
the ka'sélewun picacho — Mr.
Bell goes up sometimes — skirting ~~the~~
the summit around e. side as one
ascends.

The canyon that comes down from (7)
the west & passes just s. of Bell's
barn & houses starts up by Burro Flat
and only a narrow ridge separates it there
from Las Virgenes canyon ~~(w. of the~~
(Virg. canyon starting w. of the other canyon).
Bell has often stood on the ridge there &
shot quail (or I forget what kind of birds he
~~said~~) as they fly across from one canyon
to the other.

I do not know what the name of the
canyon that comes down by Bell's house
is & so will call it here Escurpiones Canyon.

One mile or maybe a mile and a half
up this Escurpeones canyon above Bell's
house is an ~~oa~~ flat with a grove
of encinos on it — where Ind. rancheria
used to be. Farther on up (about 5 miles
from Bell's house I believe Bell said)
is a place where the creek runs over
flat rocks, there was also a pool
there & Bell used to go up often to
bathe in the place. The flat rock
where the water runs over it is full
of mortarpits — is a bedrock mortar.
Some are large & some small. Old
Indians told Bell that the women

used to pound up acorns in these (8)
holes and by putting mud on the surface
of the rock so as to form like a little
wall could conduct the water into
the holes as desired and thus leach
the meal right in the holes. It is
a fine place.

A short distance up the canyon
that comes down to S. of kas'elewun
peak and empties into the "Escurpion"
canyon below Bell's house, is a
big cave — or rather two caves. Bell
knows only the one higher up over
the other one, ~~Does not~~ Has not
entered the under one. Bell has gone
~~followed it like~~ into it like a tunnel
through the rocks up 200 yds
in direction towards Escurpion
canyon. It is dark as night in there.
There is also a cave ~~in~~ at foot
of kas'elewun in Escurpion canyon
right at Bell's place and old Indian
told Bell that ~~he~~ ~~the~~ one could go through
the caves across the ridge & come
out in other canyon — but Bell does

not believe this. Sat. also (9)
told me he has heard from old Ind's
that one could pass across the ridge
through this cave-tunnel.

Kas'elewun certainly looks like a
tongue from Bell's house — sharper
than seen from east — see it ~~fro~~
looking S. or SW. from Bell's place.

In the evening Sat. seemed to
say kas'ìlewaỵ. Could not get him
to pronounce the word slowly. He knows it
means the tongue & is V. lang. But
although knows F. name for tongue
as body part does not know any F.
language form of this placename.

Mr. Bell says that every stream that
comes down from the mts. north of the
place had a rancheria at its mouth.
The next one north is La Calera —
Mission time ~~kil~~ pits were there
— also some at Bell's place. The
hill n. of Bell's place has lime or wh. rock
cropping out on it — visible from afar.

~~at Lia~~
Lime from La Calera was used in (10)
Los Angeles even after the Santa Cruz
lime began to be brought in. Finally the
Tehachapi lime was granted ~~at~~ such low rates
by the railroads that all competition was
precluded.

Marcelina, sister of Encarnacion,
lived at La Calera. Bell & also
Sat. told me story about a Frenchman
named Dómec or something like that
~~etc~~ a — and two daughters now
in Los Angeles — law suit — company gave
them enough money to live on. Did not
understand story well enough to write it
up here. Sat. pointed out site of La Calera
from valley near Owensmouth. It is n. of a
~~flag~~ hill & Bell's place is S. of that hill. north
2 or 3 canyons farther north

The Miranda family are old
settlers. Now called Miranda canyon,

El Zapo is 2 miles or so S.
of Bell's place. Oaks there. We
photographed it. Old adobe there.
Evidently old spring there.

Bell knows the ~~story~~ story of throwing
old Rogerio out in all its details.

remember what Lummis told me. (11)
Rogerio's wife was sick. ~~M~~ Widney
or some such name almost refused but
had to or suffer for contempt of court.
~~A~~ Rogerio's wife died a day or two after
being put off the land. He died
soon after. ~~Say~~ it is one of the most
pitiful of all the outrages against Indians.

Bell was ~~bts~~ distillery inspector at
one time — they used to keep him well
supplied with choice kegs of various
brands.

To reach La Calera, go first to
Bell's place & follow the road
further north.

Acc. to Satemo, Maclay threw
Rogerio off. Saw name Maclay on signs
— o.k. spelling. Sat. says maklé.

Old Andres Pacheco was a gentlemanly
old fellow that Bell used to have around
his place much. He claimed to have
been born in Santa Barbara & to be
a relative of Gov. Pacheco.

In his old age he got so he could not support himself & Bell got him a county pension of ~~$6~~ six dollars per month. He lived at the L.A. poor Hospital. Drs. used to tip him for sweeping. Was drolely dressed in doctors' cast-off clothes. (12)

The last island Ind. woman, named Maria (Rogerio's wife was also named Maria?; nescit any last-name of Rogerio) died at Las Calabazas 10 or 15 yrs. ago. Too bad no one interviewed her. Mr Bell thought of interviewing her many times. Went over there once or ~~tis~~ twice but she was reticent and Bell did not interview her. She was living with but not married to Saldaño a Mexican. Both she and Saldaño are now dead.

Andres Pacheco had been tiniente in Mexico — made them call him coronel at the ranch. Had much fun with him.

La Lechuza and also Las Pilitas were camps of borregueros of the Mission. (13)

There is an Ind. name for Newhall ~~as~~ or thereabouts, but inf. is unable to recall it.

Inf. cannot remember any Ind. names ~~of~~ in the valley floor e. of the Mission, nor any for S. Fernando townsite — there was nothing there formerly. Nescit "Joko" — new railroad name ¼ 1 mile e. of S. Fern. town. Nesc. Ind. name of the mission site.

huhuj is the little gap in the hills seen most plainly by running west on the road ~~of~~ ~~and~~ into which Lopez's driveway runs. It is ~~+~~ w sw. of the Mission. A foot + horseback trail ascended this gap + descended on the other side.

Geronimo Lopez owned the land over there + where the reservoir (represo) is now (1 mile sw. of Mission). See other notes

(14)

There was a storekeeper at the Tejon who talked Tul. + Serrano well.

Sat. when a boy heard Inds talk much + understood nearly everything but always answered in Spanish.

Fern. lang. was close to Gabrielino — many words the same — others absolutely different. Serrano was a distinct language. Old Casimiro talks Serr. Fern. and V. lang. He is younger brother of José Fustero's mother. He + José F's mother lived at Newhall — had a house there. About 20 yrs. ago Cas. left for the Tejon and they heard nothing of him + supposed him dead — till later they heard he is at Tule. He used when young to live at S. Fern.

Pantaleon died at Setimo's house here. Sat. has heard of Candelario's death. She was very old.

José Fustero's mother went crazy + they took her down to that place where they put the locos (not Los Angeles — Highland?).
She later went to her sobrina in Tehachapi + died there.
Her sobrina there died more recently.

Inf. from Charlie Bell.

Last island woman (Set. remembers name — Maria — died at Las Calabazas 10 or 15 yrs. ago. She was living with but not married to Andrés Saldaño a Mexican. Set. knew her. She was an Island woman — Catalina, o.k.

[illegible] U 5[illegible] to [illegible]

universal city

hills

arroyo

Highway to Ventura

The house of Universal City that is furthest south

mound

Camino real sign

The part of mound still left is 30 ft long. It was a big house of adobe, the old Cabuenga ranchhouse.

Setimo,

jatʃívaŋ = hill left of Tejunga road. Means descanso.

Setimo,

Tejunga Grande and Tejunga Chiquita unite to form the river. Call rio oríŋ.

Setimo,

paxəjŋa means "la ~~entrada~~ entrada". nənimpaxəj, yo entré.

not certain

Setimo,

aᴋúʃaŋ means la nuca.

niᴋúʃaŋ, mi nuca.

Setimo,

Rogerio lived here. He had 10 acres.

Setimo,

The Cañada de los Alisos = ʃevej or ʃevejŋa.

It is between Newhall and Pacoima. (not carefully heard)

Calera

Setimo,

Nescit F. name of La Calera. Call cal téviji.

taviji

Setimo,

Nescit F. name of La Calera. Call cal táviji.

Setimo,

El Llano Verde is by Elizabeth Lake -- it is green all the time.

Setimo,

awúʃaŋ = la cuesta between San Fernando and Newhall. -- Where the highway goes over now.

Setimo,

La Sierra Pelona by Elizabeth Lake is the same as the Sierra de Chico Lopez.

Setimo,

San Francisquito has an F. name but inf. forgets it.

Highway



new house

Bathhouse; Pila (made in mission times; photographed).

Old aguage site. (There used to be a big encino there at the aguage. ∴ called Encino. Was warm aguage, good to bathe in.)

Stone house (photographed).

~~Setimo,~~ Charles Bell.

Mr. Bell says that the old roads in the San Fernando valley appear to not go very direct, but they avoided the adobe patches and had good grades and that was the reason they went where they did.

Mr. W. H. Hay has his "Encino Acres" real estate office just opposite (across the highway from) the Encino ranch.

Setimo

pámkum (no etym) is Serrano language and is the place-name = Lòs Verdugos. Nescit hahámuŋa,

XissxYx

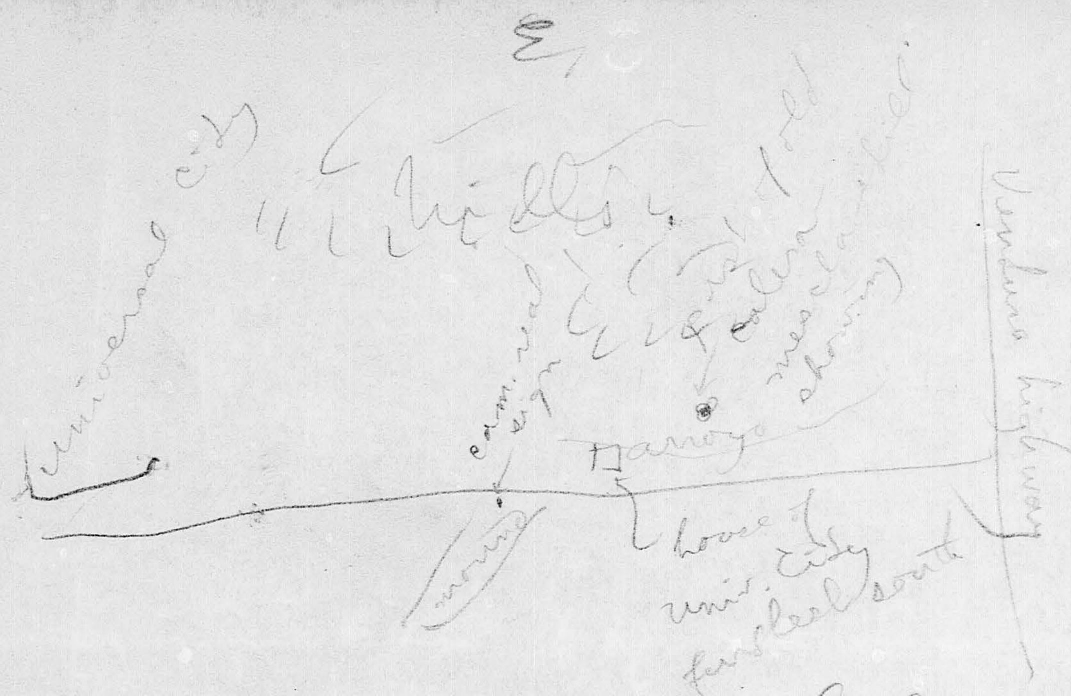
For the San Rafael ranch , see Los Verdugos.

Setimo,

Ixgx. Inf. knows mawŋa well = Los Sax Corralitos.

Setimo,

jaŋa, Los Angeles. Means pueblo.



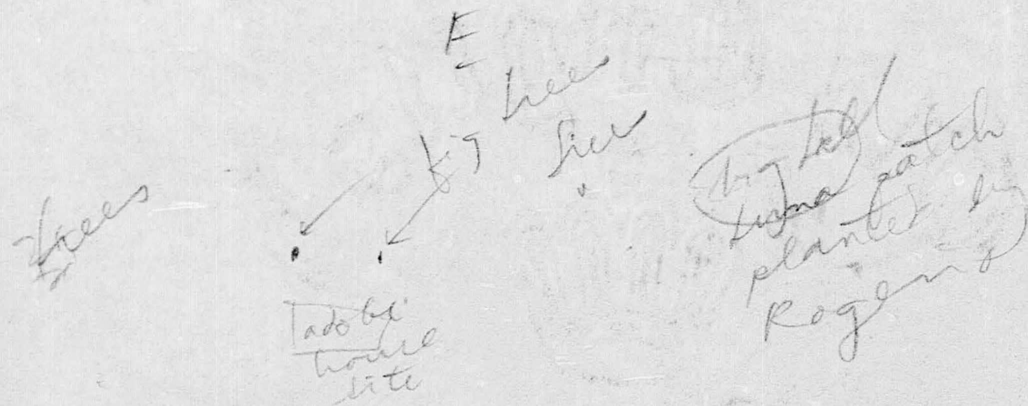
the part of mound still left is
50 ft long. Was big house of adobe

Tejunga ...
...

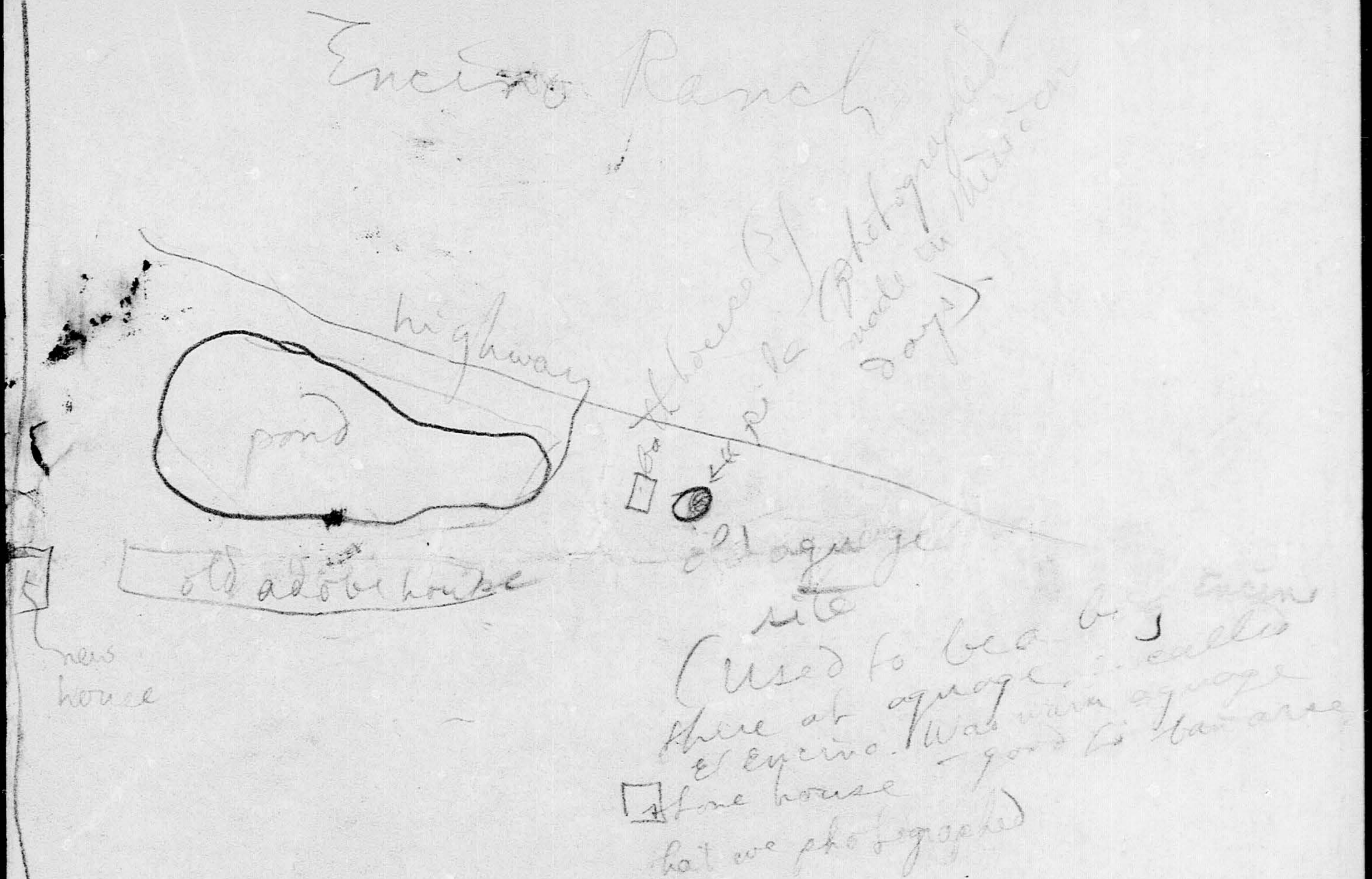
jatPévan - hill left
of Tej. road. Means descanso
pakojman la entrada
naniim pakop, yo entré.

akúſaŋ means la
nueca nikúſaŋ, mi nuca
Cañada de los
alisos. = ſeueſ or
ſeveſoŋa Below Newhall
Pacoima.

Rogerio lived here. Had
10 acres.



Encino Ranch



W. H. Hay has his Encino acres real estate office just opp (across highway from Encino ranch)

knows ... ſenana
lang.) = Los Verdugos. nec. hahamuŋa
knows maŋŋa well = Los Cornalitos.
jaŋa = Los Angeles. means puebla

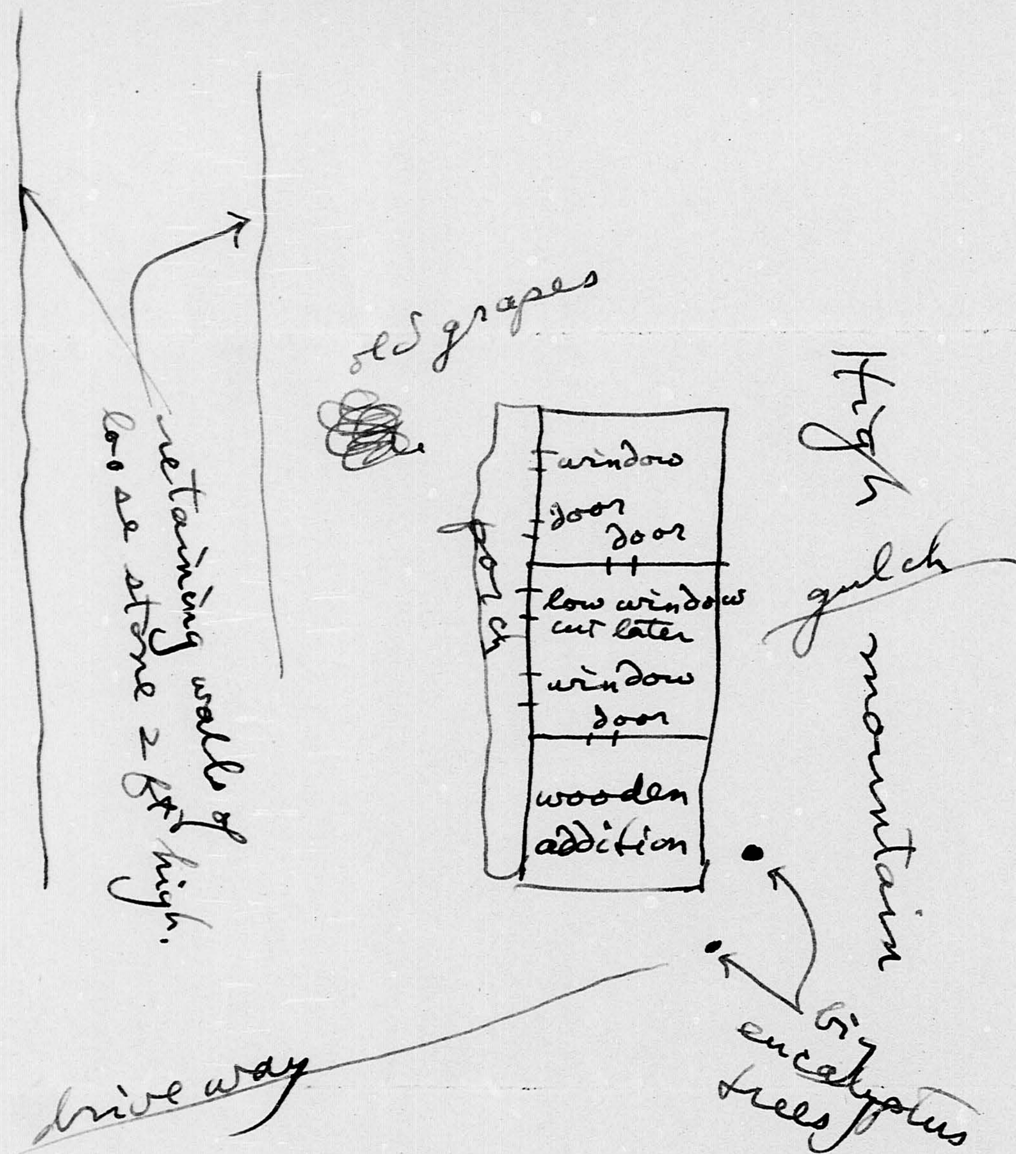
Nesc, Ind. name of La Calera,
Call cal'ť óviji.

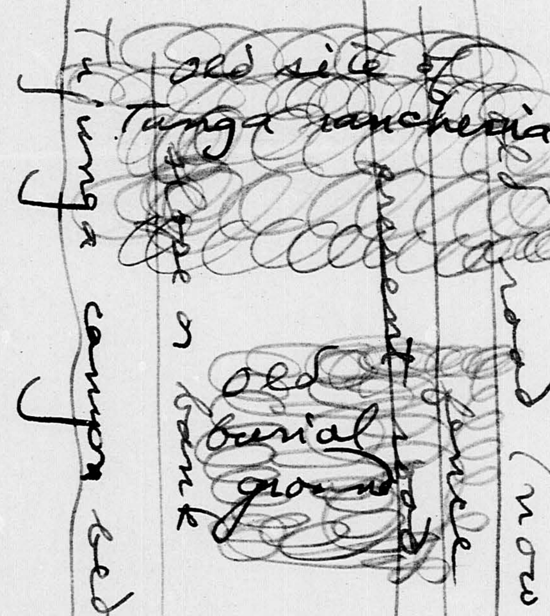
'akúfay = la cuesta
(betw. S. Fern. & Newhall).

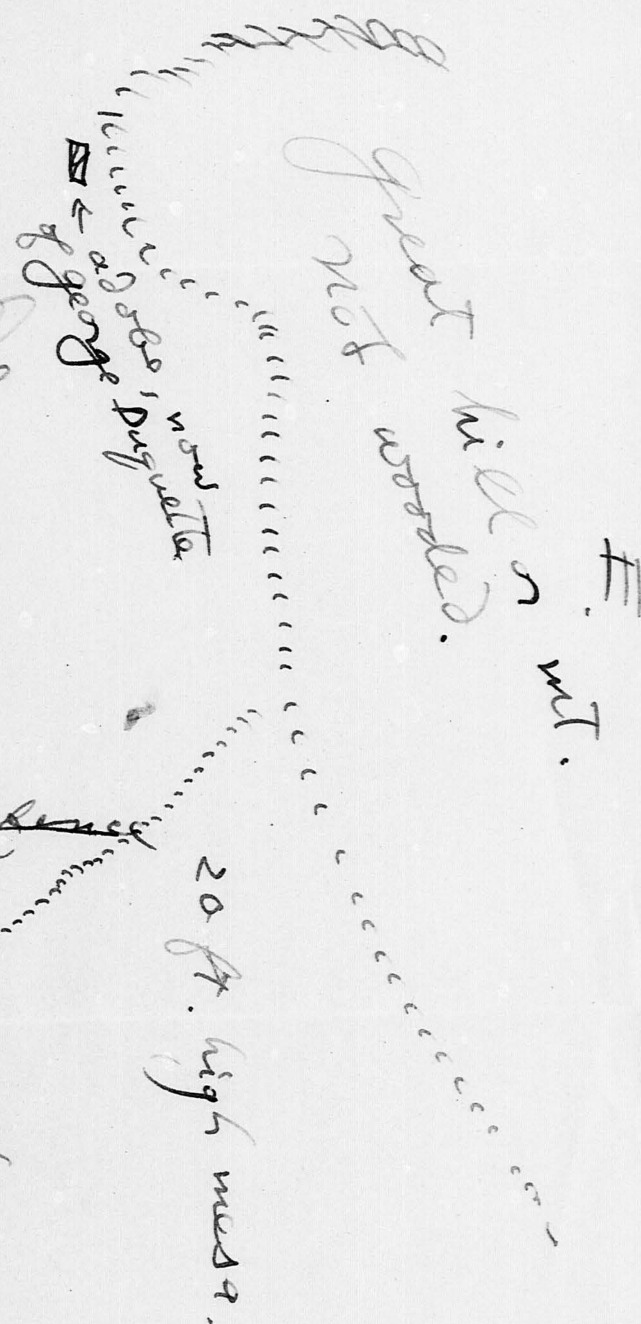
El Llano Verde, by Elizabeth
Lake - it is green all the time,
La Sierra Pelona there is the
same as the sierra of Chico
Lopez.

San Franscisquito has name
- but forgets)

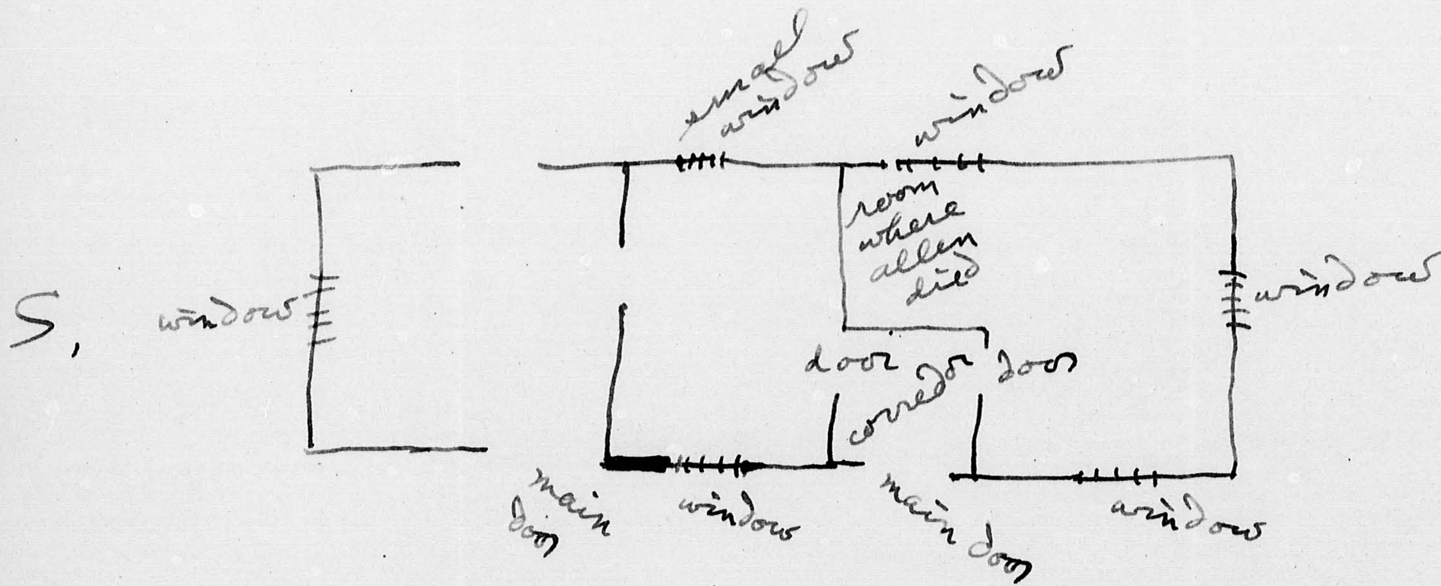
Bet. Caraz, old roads avoided
adobe patches & had good
grades in valley

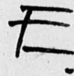






Old adobe in very mouth of Tujunga canyon. Owned now by Mr. George Duquette (dukwet). He bought it from Tito Alminárez, who occupied & owned it at one time but was not the first owner.





Hill St.

Sherman Ave.

Mr. Lancaster (house)

Mr. — (no house)

Mrs. W. G. Hitchcock (house)

Mrs. Elizabeth Thomas (house)

church

Foothill Ave. (highway to L.A.).

Picnic ground, oak trees.

group of willows

old adobe site somewhere hereabouts

(This meadow belongs to Mr. Lorin Rowley + Dr. Rowley).

willows

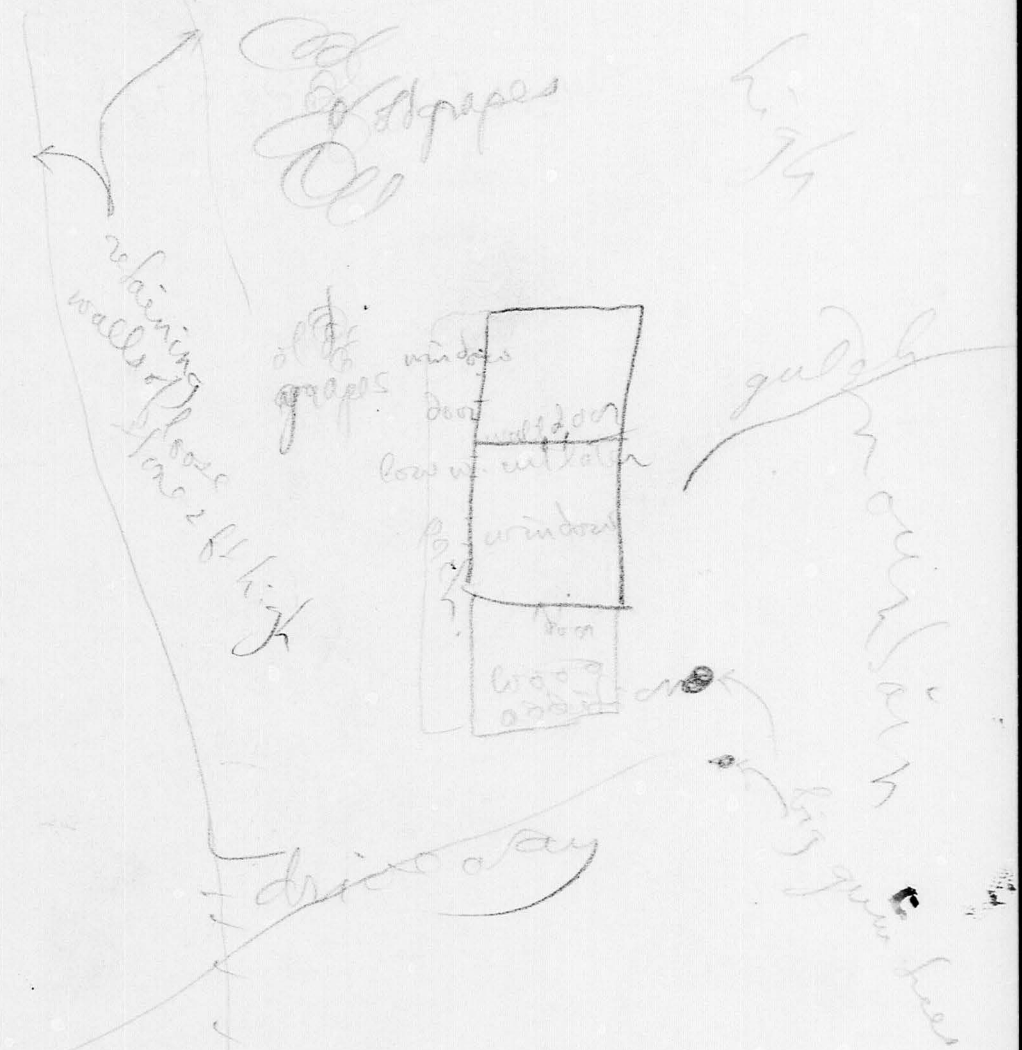
hill

old adobe site

hills

Lopez canyon is the next one west of Little Tejunga canyon. Old rancheria and cemetery on mesa at its mouth. Rogerio used to mention it but inf. forgets the Indian name.

The old adobe in ~~xx~~ very mouth of Tujunga canyon
Owned by Mr. George Duquette (Duckwel?)
Bought from Fruto Almunárez who occupied it & owned it at one time but was not first owner.



Hill St

Mr. Lancaster house

Sherman Ave.

Mr. Lancaster's house

A. Mr. ... no house

Mr. W. G. ... house

Mrs. Elizabeth Thomas house

church

Pickwick g... oak trees

L.A.

highway

group of ... willows (old adobe site somewhere about here)

willow

hill

old adobe site

West

hills

E.

great hill or mt (not wooded)

20 ft!

high mesa

old adobe with gum trees

Old site of Tujunga rancheria

old ... house

fence

present road

cemetery

slope or bank

Tujunga canyon bed

West

Lopez canyon is next one
west of Little Tujunga — old
Manakenia & cemetery on mesa
at its mouth. Rogers used to [illegible]
at bend in [illegible]

at the little green bridge ~~which the~~
~~[illegible]~~ where the road crosses the

Tribes:

muhja'neam. Viven acá. When I asked the name of the place where they lived, inf. says they lived at kúpatʃaveat. Inf. v's that the etym. of this tribename is from the word for neck, gesturing at my nuca.

kutsáviam.

maruŋa'jam. These are the Maronga people.

All three of the above tribes are Serranos, inf. v's.

apúijam -- lived here at the region about the foot of Arrowhead grade. Inf. v'd a couple of times that the people who lived here were called apúijam.

páveatam, Tejoneños. This is the name of the Yokuts-speaking Inds. of the Tejon.

~~tatáveam~~

tatáveam. I cannot seem to get inf. to even agree that the tatáveam lived especially at La Liebre, but inf. knows tha name "La Liebre" and the name hwi't ahəveat.

amútʃkupeatam táĸatam -- the people of Sebastian's tierra. Y mas allá tátáviam, inf. v's.

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atə́'aveatam -- above Maronga. Big stones -- clear ground. Left one man at apuivatam (I did not understan clearly what inf. meant at the time.

pitanti, people that lived beyond panumunt mountain (panumunt = the big sierra beyond Victorville -- ~~akn~~ aĸutusjam lived there.

páveatam taĸatam. Live on the other side of the San Bernardino range.

ĸái'ujam taĸatam. Live on the other (inland) side. of the San Bernardino range.

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pavaimkaram = Temecula people. Thiw is the answer which Manuel gave when I asked him in the vicinity of Beaumont who the pavaimĸaram were.

When in the vicinity of Beaumont, Manuel v'd that the plain (e.g. the plain where Beaumont is) was the old tribal boundary between the Serranos and the San Luiseños, ajaĸaits belonging to the San Luiseños and the mountains on theother side of the plain (the San Bernardino mountains, etc.) to the Serranos. This was borne out by the fact that after leaving aĸava't, Manuel told us that there would be no more plcns. for we were in the region of otra gente. He said that he might know a few of the names of this other language but was not familiar enough with them to want to give them. He had made practically the same statement concerning the plcns. sea-ward of juĸai'pa'.

The pavaímкaram lived below juкai'pa' -- inf. will show me where. The name means limpios gnetes. They are all dead.

apátʃiveatam = Apaches. They lives way over far beyond the Cahuillas somewhere. Inf. knows of them only from heresay. They were very warlike.

aкwaкwajam. These live above.

кuma'jajam. These lives mas abajo. On Rio Colorado.

кuqʷánajam . These live below the кuma'jajam. On Rio Colorado.

'ə'əʃкam. These live there somewhere.

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Inf. knows all the above tribenames. He knows the river tribes, etc., to have been tall, women very stout. Of one of these tribes (the кuqʷánajam?) inf. said that they have very broad feet, laughingly.

amutʃкajam, the tribe that lived at Sebastian's tierra.

kutsá peaveatam
From kutsaveam, plata, dinero.

at'ə'aveatam
live in middle.

kupa'tsiveatam
= mahjá'nəam

maró·yajam
bad people antes.

Hechiceros killed all but a few of all these tribes at a big fiesta.

(3)

túntu peatam mas abajo

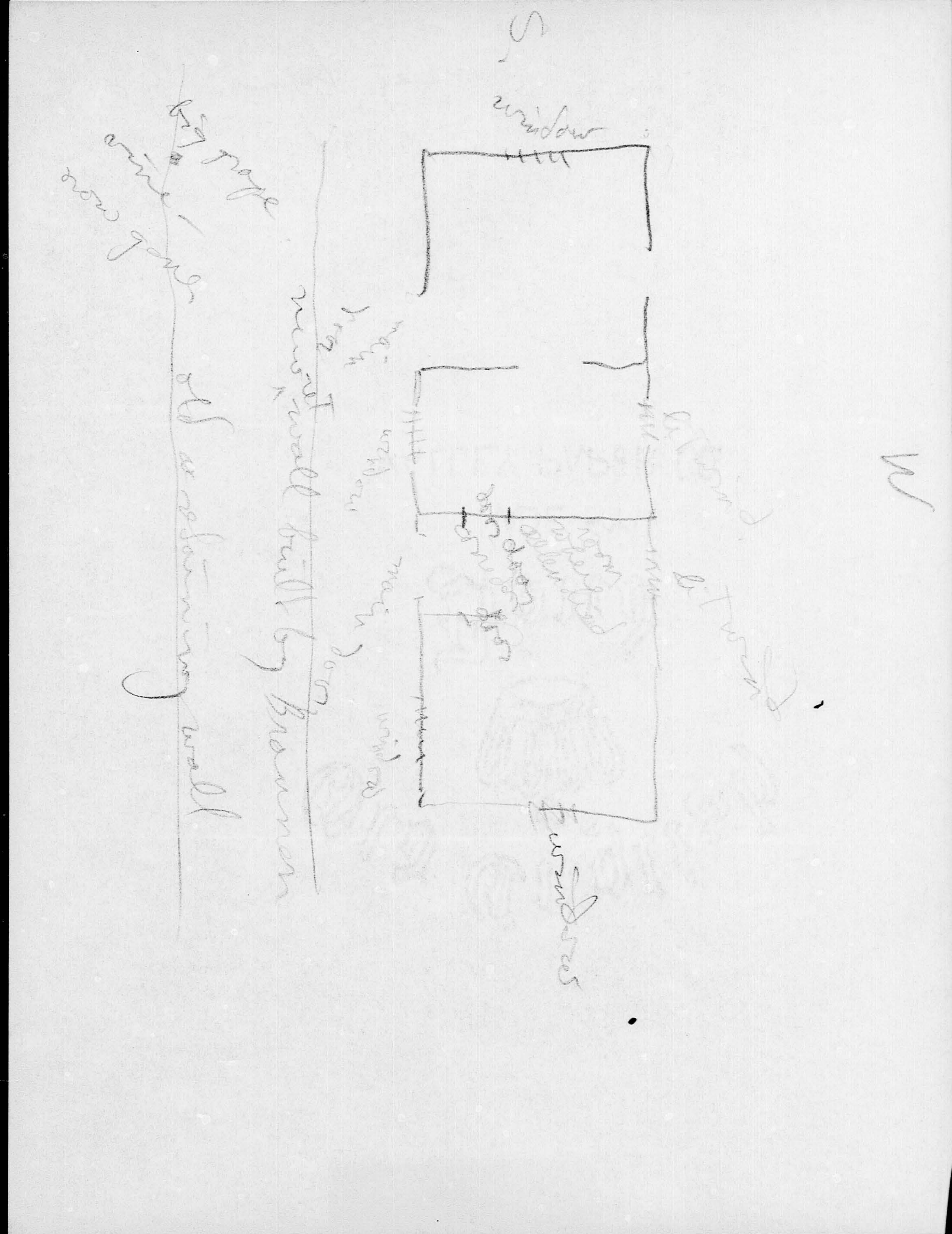
kái'uvat — kái'uiam takutam mas arriba. Just this side of panumunt.

kái'uvat
ss.

pánumunt

túntu peatam

at the little green bridge ~~which the~~
~~see~~ where the road crosses the



E.

great hill

old site of Tujunga rancheria

old adobe with gum trees

old road

fence

present road

cemetery

slope or bank

Tujunga canyon bed

West

High mesa

Sherman Ave.

Hill St.

church

Mrs. Elizabeth Thomas house

Mr. W. G. Hildebrand house

no house

Williams house

house

willows (old adobe site somewhere about here)

willow

Pickwick grove oak trees

Foothill Blvd. (highway)

hill

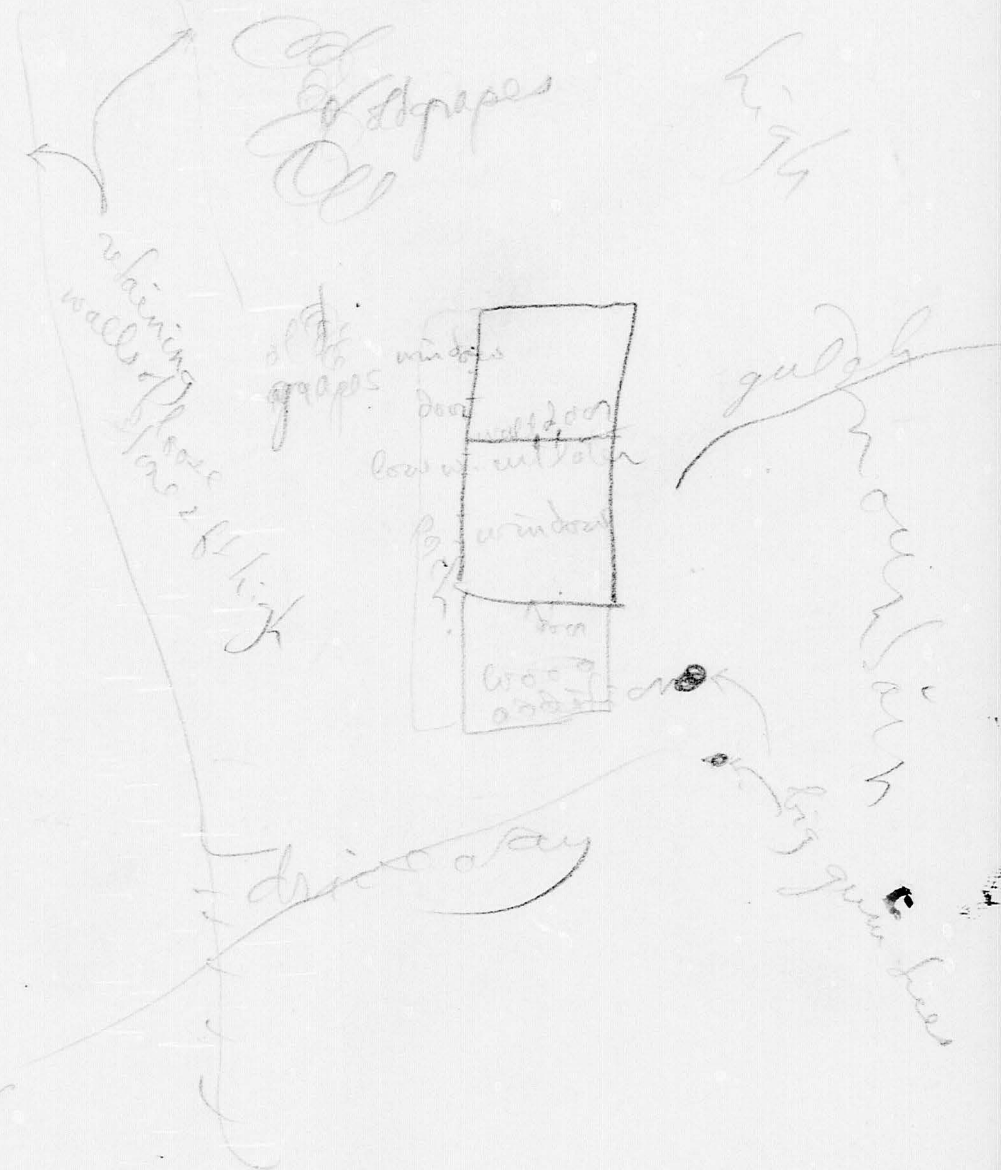
adobe site

West

hills

The old adobe in ~~xx~~ very mouth of Tujunga canyon

Owned by Mr. George Duquette (dukwet)
Bought from Fruto Alminárez who occupied
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Picnic ground, oak trees.

group of willows

old adobe site somewhere hereabouts

(This meadow belongs to Mr. Lorin Rowley + Dr. Rowley).

willows

hill

Old adobe site

hills

W.

small window

window

room where Allen died

S.

window

window

N.

door

corridor

door

main door

window

main door

window

new retaining wall built by Brannon

big grape vine (now gone)

old retaining wall

E.

A road to San Fernando

Old site of Tunga rancheria

Tujunga canyon bed

Old burial ground

Edge n bank

present fence

Old road (now obliterated)

fence

adobe, now of George Duquette

Great hill n not wooded.

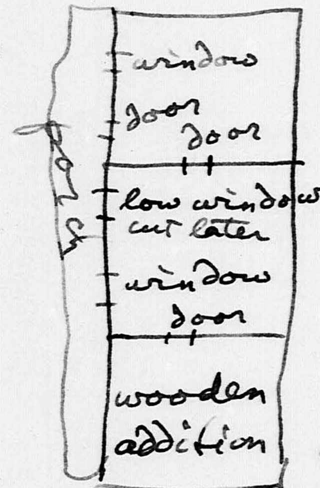
E. mt.

20 ft. high mesa.

retaining walls of loose stone 2 ft. high.

old grapes

porch



High gulch mountain

big eucalyptus trees

driveway

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From kutsaveam
plata, dinero.

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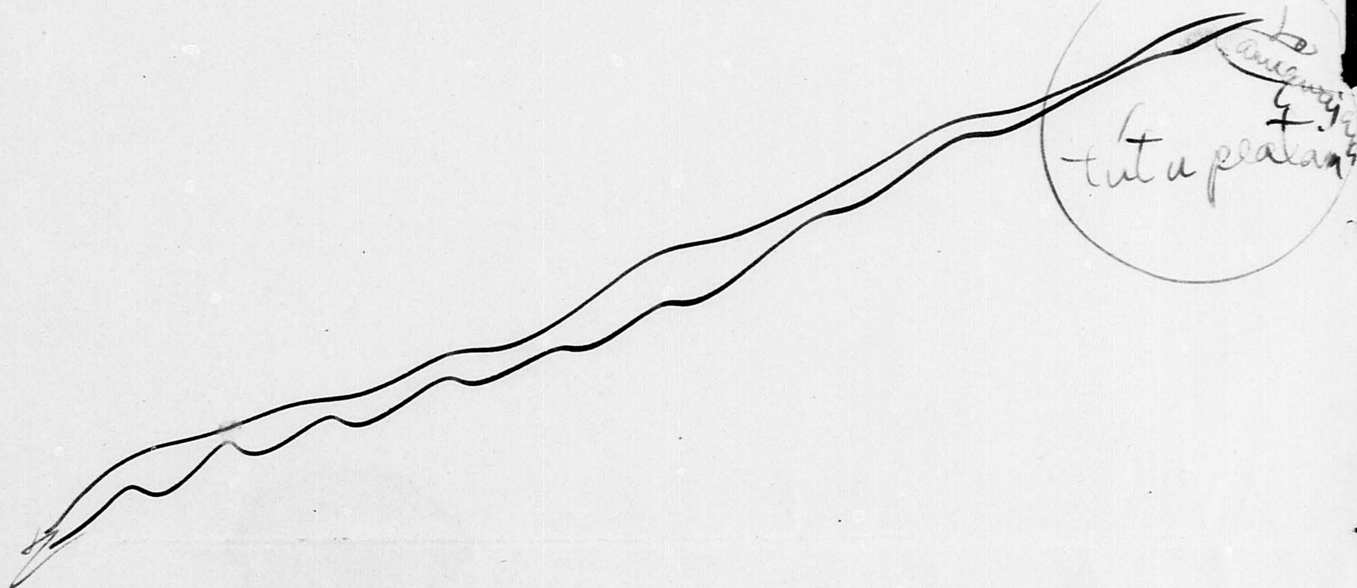
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túʼtu peatam mas abajo

káiʼuvaʼt — káiʼwiam takitam. mas arriba. Just this side of panumunt.

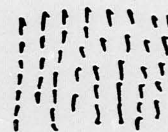


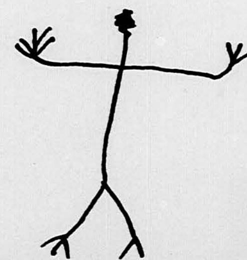
Started at about one o'clock p.m., taking Melendrez and wife and also Manuel along. Melendrez stated that the xx luna stone would be a good place to visit, and when I asked about the tomiar he said that he thought he could point out the tomiar from the luna vicinity. We went to a hill about a mile Calabasas ward of Chatsworth. Melendrez had no trouble in recognizing it immediately as the luna hill and pointed out the luna stone situated in the middle of the side of the hill and about three-quarters of the way up the hill. We climbed up the hill to the stone and found it to be a buff colored boulder which measured 7 feet in breadth and xx 6 in height. Melendrez called my attention to the fact that it is the only stone on the hillside, and that it faces San Fernando and was a lanmark discernable from the San Fernando vicinity when one looked across the valley Escorpion ward, also that it luna was the name both of the stone itself and of the whole hill or in fact group of hills where it was situated. He also v'd that the old road from San Fernando to the Escorpion ran across the valley in an absolutely straight line from San Fernando to the luna hill, so straight that at one point where a nopalera was in the line, it cut directly through the nopalera so as not to make any deflection -- he added that he had been meditating on these subjects of late and that he realized that the old Indians made that road straight as an arrow. It ran from San Fernando straight toward the luna hill, and on arriving there passed through the portezuelo, leaxinx with the luna hill to the left or Calabasas ward and the loma de Los Judios to the right or Las Pilitas ward. There is a an old ranch house and barn at the San Fernando ward foot of the hill, in front of the luna stone and I inquired there as we descended to get name of ranch owner. I was informed that F. C. Hagaman of Chatsworth is agent for the property, but that the property could better be described as being on the Mugu ward corner of Nordhoff street (which runs Ventura-Los Angeles ward) and Canoga street (which runs Lancaster-Topanga ward). The weather did not favor taking a picture of the stone. Melendrez stated that it was an old Indian place but did not know the Indian name of it but agreed that it would be called mwar, moon, he knowing the F. word for moon. The stone was shaped like a semicircle lying on the flat side of the semicircle, the stone being flat its surface being inclinced at an angle of perhaps 4xx45xx 45° to vertical. Its surface is weathered with a s sort of marks or spots which might be likened to the spots on the moon -- these spots are partly formed by lichen xxothx growth.

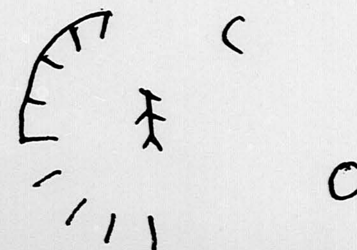
Leaving the luna stone we took a road which passes between the luna hill and the Judios hill, where the ancient road to theEx Escorpion passed. Los Judios is applied to the hill which we passed at our right and also to the whole group or bunch of hills of which it is one, Melendrez agreed and explained. As we were about midway in the passageway between the two hills, Melendrez called my attention to the more Mugu ward of two banks or gulches (Melendrez called them quebraduras) which scarred the side of the Judios hill toward us, and stated that in that (the left) quebradura was where the Judios

lived. He explained the Judios lived inside a cave, the mouth of which was not more than 3 feet across but which was presumably much larger inside. Melendrez v'd that people used to go there to consult or solicit magical aid from the Judios. Melendrez and the other boys were warned to avoid and fear the place, but nevertheless Melendrez and other boys went there once and tossed a stone intoix the mouth of the cave, whereupon sulphur-like fumes came out of the cave. Two years ago Melendrez visited the quebradura but found that the cave had entirely fallen in or disappeared, and that an aliso tree which formerly stood a few feet to the right or Los Angeles ward side of the mouth of the cave had also disappeared. The place is evidently an old Indian plcn. but Melendrez knows it only as Los Judios.

Driving Calabasas ward we soon came to a large lake covering several blocks. This lake has been artificially dammed and it is intended that it will gather more and more water for several years until the water rises much higher than it is. The lake belongs to Los Angeles city. However, Melendrez explained, in former times water used to collect to form a lake at this and at several other localities in the vicinity and it is these places which gather water at times to which the Span. name El Escorpion de las Salinas is applied. We took a road which skirted the very shore of the lake on the Bakersfield ward side and soon reached the house and ranch owned by the Domec sisters (these sisters are half French and at present live in Los Angeles. They are older than Melendrez and are his near relatives, but are said by him to be rather haughty and he doubts if they would tell much). Leaving the machine at thex a deserted house of the Dome ranch we walked up the arroyo which comes in from the Santa Susana mountains. Txe We crossed the arroyo bed just downstr. from a spring and waterbox for cattle and on the other side crossed a small and nice flat, at the Calabasas ward end of which was an old nopalera. A short distance beyond the flat and only 3 or 4 blocks from the Domec house we reached a locality of great boulders, some of them 10 or 15 ft. through and others smaller. On the cave-like wall of one we found the following Indian painting. The dots and apparently human figure are whitish or buff colored, the semi-circular figure is Indian red. The dots are clearly painted with the finger, so also probably the human figure and semi-circular figure.







The above described painting is on a wall which faces Mugu ward. There is another boulder with a cave-like wall not far from the above described painting, which has depicted the figure of a man and of a woman. However, a search of three-quarters of an hour in the vicinity failed to reveal the location of this other cave painting. Juana Melendrez also knew of a third painting -- this third painting lies in the rocky reef Mugu ward of the Domec ranch house a block or so from the ranch house and Triunfo ward of the other rock paintings. Juana Melendrez did not know of this third one until one day when staying at the Domec ranch she happened to find it, but after finding it hunted and hunted with the purpose of re-finding it or finding it again but in vain. Among the boulders a hundred feet or so Mugu ward of the rock paintingxx which we saw, Melendrez called my attention to fragments of bone and shell,xxx also of flint and arrowheads on the surface of the ground, and spent sometime in picking up some of these. Melendrez v'd as he did so that one long rancheria extended from where we were a couple of miles to the Triunfo ward of where we were and that fragments of shell, etc., are picked up in this whole stretch. Although he did not v. that the name of that rancheria was El Escurpion de las Salinas, he implied that, and also xxxt stated that there are two Escurpiones : El Escurpion Viejo (Charlie xxxls Bell's ranch) and El Escurpion de las Salinas. While at the rock painting locality above described, Melendrez told me that the old Indian cemetery and place that was like a god to the Indians (cemetery and said place like a god are one and the same place) was up on top of the mountain immediately back of where we were (Conejo ward)xx.The top of the mountain consists of a great bluff or row of sandstone boulders and just over the crest of these and beyond where we could see is the cemetery place. Melendrez knows the place and could take me up there. The old trail which leads up there ascends at a point a block or two Calabasas ward of the Domec ranch house and ascends through a chink or portezuelo in the above described rocky wall. A good many years ago a man who had the business of hunting up old Indian cemeteries employed Melendrez's primo to show him the above described cemetery (I think he said primo). Apparently the cemetery locality would be worth being guided to.

We then drove on toward the Escurpion Viejo and soon came to the locality which we had visited in company with José Juan a year before. Melendrez agreed that old Indians were buried on top of the hill there and v'd that his grandmother was one of those buried there. Melendrez mentioned the exact year (in the 80's) when his grandmother and another relative of his died (the other relative died as I remember a couple of years later than the grandmother).

Further on we reached the Escurpion Viejo. Just before reaching it we passed La Calera. There were two hoxxxx ornos -- one of these we passed on our left just after crossing the arroyo bed; the other is a hundred feet or two hundred feet upstr. from there. There was also a house connected with the calera which was upstr. from where we crossed the arroyo bed. Up this canyon 4 or 5 miles and at the foot of a cuchillo which comes in from the left and which we saw looking upstr. is the Agua zarca. It is a spring of water which Melendrez thinks may be of value for selling as mineral water. The water comes o out there white as the cream of fresh milk (just like white soapsuds, Juana Melendrez described it). A fairly good wagon road leads up the canyon as far as the ranch of an American, but the Agua zarca is farther on up above the ranch.

At the Escurpion Viejo Melendrez knows the names of 4 places. (1) The cave of munits. The mouth of this was formerly not very large and has now largely caved in. This mouth faces Moore canyon, which is the next canyon coastward of Escurpion Viejo canyon, and is probably a half a mile or even a mile distant from Charlie Bell's ranch house and invisible from said ranch house. It was in that cave that munits lived. Once Melendrez and some other boys wanted to explore the cave. In those days there were no lanterns such as one has now and they took a candle. They crawled in through the mouth and soon it was high enough inside for them to stand erect. They walked forward, hoping to be able to pass through the entire cave and emerge at the cueva de los Chuchos (to be described below) but suddenly the candle blew out and not knowing but that they might step over the edge of some precipice or pit inside in the dark, the gave up the attempt and went out again. The cave had many lechuzas and murcielagos in it. munits had eaten a lot of tuche at a flat where a lot of tuche used to grow a short distance back of the munits cave and peak (Melendrez will show me the tuche flat) and xhitx with his belly full of tuche he lay down on top of the Escurpion peak above the cave boca arriba to sun himself. The gavilan thereupon arrived and kept diving about above munits as munits lay there. munits kept telling the gavilan to come to him, that hexx wanted the gavilan to give him one of his wingfeathers for munits to put in munits's nose as a nosestick (gest.). The gavilan,however, in one of his dartings ribbed munits's belly open thereby sacar-ing the some of munits's tripas (with the gavilan's talons, I understand, although Melendrez did not say whether with beak or with talons). Thus munits perished. (2) The Cueva de los Chuchos is a few hunderd yards upstr. from Charlie Bell's house and on the Calabasas ward side of the canyon. There wasx said to be underground caval connection between this and the mouth of the munits cave above described. (3) Almost opposite the Cueva de los Chuchos and on the Chatsworth ward side of said canyon is the Cueva de las Pulgas. The old gentleman who is since Charlie Bell's decease taking care of the ranch said that he knew of a cave about 2 miles upstr. from Charlie Bell's house, but Melendrez said that there were many caves up there, but the Cueva de los Chuchos and the Cueva de las Pulgas were the only ones of which he knew the ancient names. (4) Melendrez knows a rock about 2 miles xxp upstr. from Charlie Bell's house where the footprints of our Savior and a burro are to be seen in a rock. Melendrez considers this like the 3 caves above mentioned a place of firstclass importance and interest.

It was already getting dark and we returned to Melendrez's ranch from the Escurpion. Melendrez knows where ex El zapo is located -- a short distance coastward from El Escurpion Viejo, evidently somewhere between El Escurpion Viejo and Melendrez's ranch.

After examining the luna rock we walked up to the top of luna hill and I tried to have Melendrez point out the tomiar from there. Melendrez used his telescope, but was unable to see the tomiar, blaming it on the overcloudedness of the sky. When before starting on the trip I asked Melendrez again about the tomiar, he stated that it was ~~xxxxxx~~ called pakíʃar, which means aguilon (this entirely v'd). After that in referring to it Melendrez spoke of it as ~~xx~~ pakíʃar rather than as the tomiar. When on top of luna hill, Melendrez stated that the ~~xx~~ pakíʃar is a single rocky peak, a peak of pure rock,, very high, situated somewhere only a little to the right of the Topanga grade and in the extreme lefthand part of the rugged region of the Santa Monica mountains. He also located it as upcoastward from the Trujillo ranch, and I even understood him to say that it was at the headwaters of the canyon in which the Trujillo ranch is situated. When I asked him if we could reach it from the Trujillo ranch, he said that we woule have to go through extremely rough country from the Trujillo ranch to reach the peak and implied that we could not even see it from the Trujillo ranch. When I asked if it could be seen from the Las Virgines region I got no definite answer.

Melendrez knows La Lechuza and Las Lajas as two canyons Lancaster ward from Chatsworth.

Melendrez says that he was raised at Las Pilitas. But when I asked the Indian name of Las Pilitas he says ~~xxxx~~ after a little reflection that they called it ~~xxx~~ pilíta's.

Melendrez says that there is a place called La Amarga. He can pilot me to it. It lies as nearly as I can understand somewhere by the headwaters of Las Virgines although he would not agree to that definitely. But that is the general direction. He recently piloted a mining man somewhere near the place.

At Los Garrapatos there are two tiendas now. It is there that an Indian graveyard was dug up several years ago, many relics being taken out by Americans.

Melendrez's grandmother told him that at the Potrero de los Burros there used to be a very large rancheria. V'd inf'n and very imp't. There are painted caves which inf. knows near the Potrero de los Burros.
The vagina stone is on the Cuesta de Santa Susana by the old grade and above Las Pilitas. Melendrez thinks he can find it but of course might have the same luck that he did in not finding the second painted cave by the Domec place.

When Melendrez was a boy old Salvidéo and his wife arrived where Melendrez was living -- they came from the mountains with a big load of bedding, equipment, etc., on their backs. Melendrez's uncle (I think he said his uncle) gave them a horse and they put the stuff on the horse and left (Los Angeles ward, I understand).

Melendrez's grandmother told Melendrez that there were plenty of plants hereabouts that were good enough medicine, but that the plants which were medicinally strongest grew in the mountains.

The following inf'n was good but must be asked over again to get it straight: When Melendrez was a boy he broke his collarbone. Melendrez's grandmother put romerillo decoction on (or do I remember wrongly?), rubbing the parts until they snapped back into their proper place. She then put carrizo splints on the front and also on the back of the shoulder and tied them securely in place. Melendrez also mentioned her putting pespibata on it. A couple of times he referred to the wide use and splendid medicinal qualities of romerillo decoction.

Melendrez gave the pronunciation c.h.: kasísoko' ~~xxxxxx~~ rawí(j)awi'.

Juana Melendrez sudceeded in remembering a few more details of the ~~xxxx~~ Pleiades story. Las Cabrillas are three girls. The girls had two lovers, the cinzonte and the huitacoche. They took the cinzonte because he sang so beautifully. When the huitacoche saw how this was, he determined to learn to sing like the cinzonte and succeeded so well that he fooled the girls. When the girls realized how they had been fooled, they were very much disgusted because the huitacoche was an exceedingly hideous, repulsive man with sore eyes. So they determined to run away from him and go up to the sky. When they were on their way up to the sky (or possibly before this -- inf. is not at all clear on this point) they slipped or rolled down a very high, steep ~~xxxxxxxxx~~ reliz which is situated somewhere in the Tejon, according to Juana ~~xx~~ Melendrez's suegra who told the story to her. Three barba de chibo plants growing down this reliz are the hair of the three ~~xxx~~ girls. After the girls had gone to the sky, the cinzonte went everywhere hunting for his novias. At last he saw their reflextions in a pool of water and thought at first that they were in the water, but finally looked up and saw them in the sky above him. When I asked Juana if the cinzonte and the huitacoche followed the girls to the sky she did not seem to know for sure but there seemed to be some confusion in her mind as to whether the huitacoche or the coyote followed them; she knows that a bright star which follows the Pleiades is the coyote star.

Juana Melendrez remembers the following fragment of a story which her suegra knew well. There was once a certain capitana who was supposed to be very beautiful, but who never let the people see her face, always sitting or standing with her back to them when she appeared in public. She had long heavy hair reaching clear to the ground which served her as clothing (I understand that she wore nothing else) and helped conceal her face, and she also had a very beautiful and attractive form. Once the people were going to make a fiesta at which this capitana was to be present and cleaned and swept the ground where she was to sit. Two persons (I do not know whether inf. said definitely two men) plotted as to how they were to see her face and one suggested that they put fleas where she was to sit, saying that when the fleas bit her she could not bear it and would certainly start and turn around and thus reveal her face. They wanted to see if she was really so

beautiful. So they put the fleas in the place that had been prepared for the capitana and when they bit her she ~~exclaimed~~ exclaimed: ai, and turned or jumped around and all they people saw that she was very, very ugly and not at all beautiful. Inf. cannot remember where this capitana lived or her name or whose wife or daughter she was.

A. C. Caldwell

I interviewed A. C. Caldwell, City Clerk of San Fernando. He lives just south of the old Rogerio land. Rogerio land now belongs to Charles Smith. It is the southeast corner of Hubbard St (n. and s.) and Fourth St. (e. and w.). The old spring is near the corner, two-thirds of a block north of ~~xx~~ adobe house site. Smith has a pumping plant there now at the site of the spring.

Ben Porter and George Porter owned all of the land south of the track and Senator Charles McClay owned all north of the track. McClay descendants still holds large tracts in this neighborhood. Caldwell has lived here 10 years. The Indians had left before he came here. The spring is higher than where the house was, though it does not look like it, the water ~~fromxit~~ runs south here.

This place is roughly speaking one-half mile west of the center of San Fernando town and two blocks north of the S. P. track. I was going to photograph pump house, but forgot too.

Interviewed A. C. Caldwell, city clerk of S. Fernando. He lives just south of old Rogerio land. Rogerio land now belongs to Charles Smith. It is the se. corner of Hubbard St. (n. & s.) & Fourth St. (e. & w.) The old spring is near corner, 1/2 block n. of adobe house site. Smith has a pumping plant there now.

Ben Porter & George Porter to owned all land s. of track & ~~Charles~~ MacClay, Senator Charles MacClay owned all land n. of track. MacClay descendants still hold large tracts in the neighborhood. Caldwell has lived here 10 yrs — Indians had left before he came here.

The spring is higher than where the house was though it does not look like it — water runs south here.

This is roughly speaking 1/2 mile w. of center of S. Fernando town & 2 blocks n. of R.R. track.

Were going to photograph the pump house but forgot to.

Mrs. William Brannon.

The present husband of Mrs. Brannon is Mr. William Morris.

The old house here belonged to Gabriel Allen, an old timer. He sold it to Mr. William Brannon (inf's. husband) 25 years ago. Mr. Allen said the house was an old wayside inn. Inf. lived here for 10 years one time. Mr. William Brannon sold it to the California Construction Company, which bought it because it wanted the stone on the property for the San Pedro breakwater, they paying 10,000 dollars for it. The stone quarry is ~~xx~~ half a mile east of the house here. Mr. Brannon bought some extra from John ~~Ex~~ Glenn. Lost 80 acres and had 200 acres.

Mr. Allen was an oldtimer at Los Angeles. He was married to a Span. woman of Los Angeles much younger than he, but she died before he did.

Francisco Miranda, who owned the next ranch to this house, came here in 1869. They have 14 children. Mr. Brannon is now dead and Mr. Brannon's second husband is Mr. William Morris, who is at present working at Santa Ana.

The company recently turned over the property to Mr. Gray. He took over the place. He died leaving his wife as his only heir. She has disposed of it to someone else. Inf. leases from the Edward Grey heirs through the Los Angeles Trust Company.

The main quarry is on the east (lower) ~~xidx~~ side -- the knoll is marked on the map.

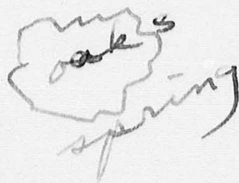
Old tile pipe or conduct led from spring to tannery , coming down between house and pila. This was in tact when inf. first came here. Inf's boys use to bathe in the pila-- fine.

Inf. ~~xxx~~ has four boys and four girls.

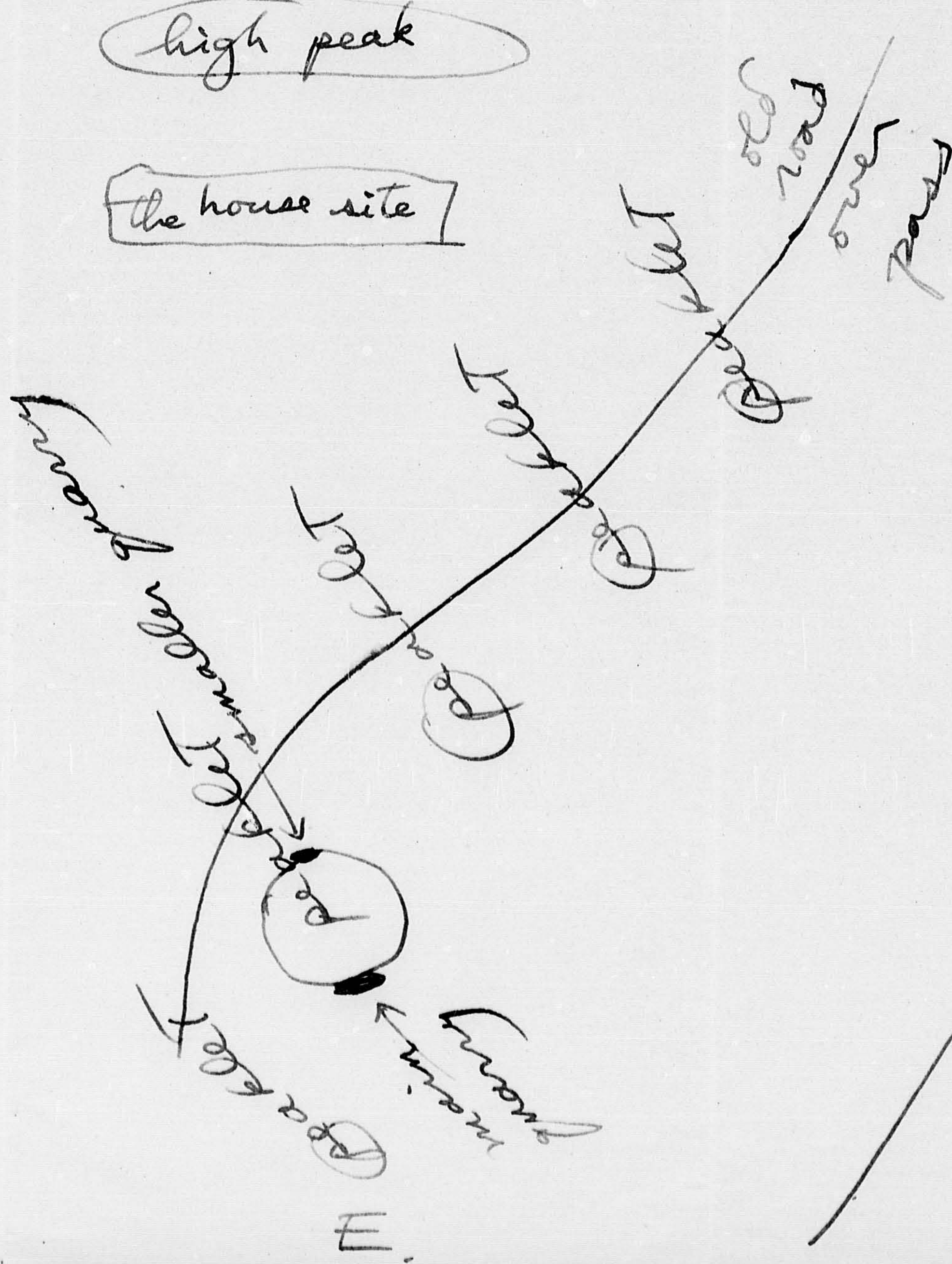
The valley used to be in wheat -- Van Nuys Co., etc., of Los Angeles. But the mountains here were of the Government and were homesteaded. The old line of the grants is still traceable at the foot of the mountains.

There was no toll on either the old or the new roads over the Santa Susana pass. Mr. Brannon built the new road for the county. Mr. Brannon use to help heavy loads over the pass for pay -- but it was never a toll road in inf's time. Inf. lived here long before the new road was built. When I asked Setimo about toll, he says they never charged any toll on the old road -- maybe they did on the new road. The old road was the one in use when Setimo was a boy -- before any railroad was made here.

Setimo says that Fabricio de la ~~Osx~~ Osa use to keep saloon and ~~xxxhxrx~~ inn here. His mother was Maria and his wife Susana.



W.
oaks
spring
adobe house
pila
S.
new wall
old wall
levelled walls
of tannery
pomegranite trees
planted by the
Brannon
boys
N.
cypress trees
planted by allen
plowed field
retaining wall
- old tannery basin
E.



W.
high peak
the house site
old
road
over
pass
S.
peaklet
peaklet
peaklet
smaller quarry
peaklet
main
quarry
peaklet
peaklet
o peaklet
valley
floor
valley
floor
N.
E.

old house.

Gabriel Allen - old timer. He sold it
(William Bannon)
to inf's husband 25 yrs ago. Said it was
old wayside inn. Inf. lived here 60 yrs
at one time. W. B. sold it to California
construction Co. for San Pedro
breakwater for $10,000 the stone
quarry 1/4 2 mile east. Bought 15 —
some extra from John Glenn. Lost 80 acres
- had 200 acres.

Allen was old timer at 40
Was married to a Span. woman much
younger than he. But she died before him
~~Mrs.~~ Francisco Miranda, next
ranch south, came here in 1869,
have 14 children. Brannan is now
dead - inf. has 2nd husband now.

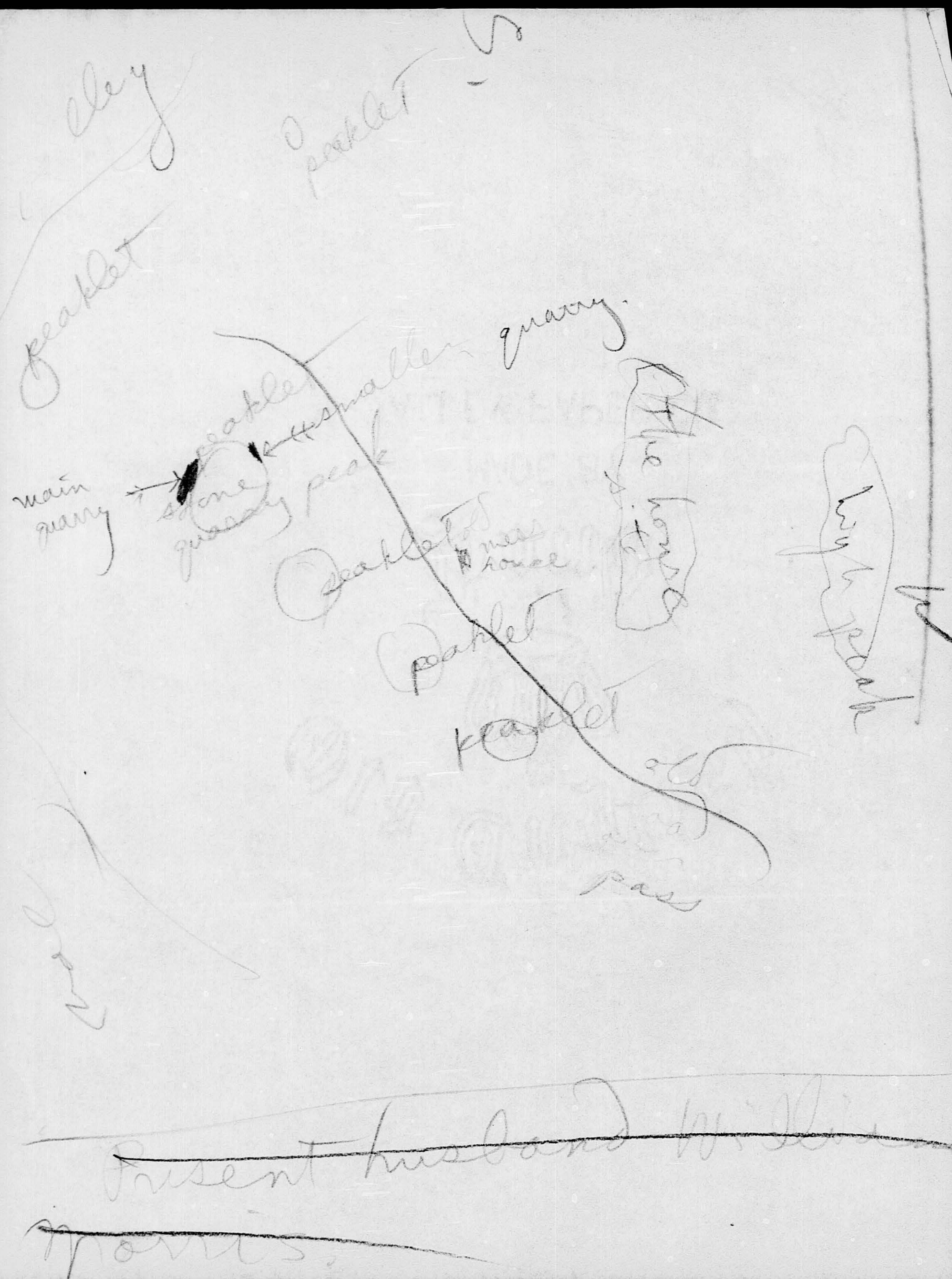
~~G~~ Company turned it over
to Mr. Gray. ~~to~~ He took over the
place. He died - wife only air
~~now for~~ She has disposed of it
to someone else. Inf. leases from

The Edward Grey heirs
there was Aug. Christ Co

S.

Old tile ~~pipe~~ pipe or conduct
led from spring to tannery, coming
down between house & pila. Was
intact when I first came here.
Inf's boys used to bathe in the
pila - fine. Inf. has 4 boys & 4 girls

the main quarry is on (lower) E side
knoll marked on map.



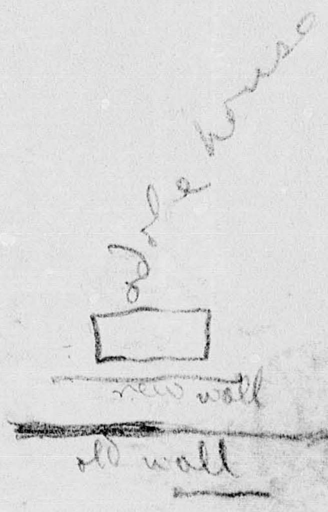
Valley used to be in wheat
Van Meys & P. Co., etc. of 4 a.
But the cuts here were of Govt.
& were homesteaded. Grass line
still traceable at foot of
mts.

No toll on either old or
new roads. Brannen built the
new road for the county. Brannen
used to help heavy loads over
pass for ~~toll~~, pay — but never
any toll in my time. Mrs. Morris
lived here long before the new road was built.

Setimo says Fabricio & a Uga
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mother was Maria & his wife Susana.

When I ask Set. about toll — says never
charged any toll on the old road — maybe
did on new road

The old road was the one used when inf.
was a boy — before any railway was made here.





stone peak

N

spring

old house

new wall

old wall

pisa

S.

levelled walls of tannery

pomegranite trees planted by Brannen boys

cypress trees

plowed field

wall - old

tannery basin

Martín Féliz, 1933.

Martin Feliz San fernando calif

The above is the signature and address of Martin Feliz, living ½ mile ds. of Pacoima Dam, June 4, 1933.

He learned from old Espiritu that the name of Tejunga canyon is La Reina because the queen came in form of a whale + petrified at the mouth of that canyon, as a red rock 25 ft. long, which can be seen by going to Sunland. [Martin Féliz inf., June 4, 1933].

As we passed through Sunland town I noticed that opp. the mouth of the great Tejunga canyon is just inland from there.

Mrs. H. C. Wood,
642 South Painter St.,
Whittier, Calif. Is getting
Sp. names of plants.
Her husband was very
ill lately. She files
this infn. at Whittier
College. [Saunders infn.,
June 4, 1933].

Martin Feliz notes, 1933.

June 4, 1933, Mr. Dalton took Bynum, McPherson, Hovey & me to interview Martin Féliz, 70 year old whiskered man of mixed Indian and Sp. descent, born in Los Angeles, now living in a shack where the 2 green toilets are 1/2 mile downstream of the Pacoima Dam, near San Fernando, Calif.

Mr. Feliz is not of the Feliz Ranch family, but is an old timer about L.A. County. He knew Espiritu, Juan Melendrez, & others.

Martin Féliz says he learned the few Fernandino words which he knows from Rogerio Rocha, whom he knew well.

One night they hogtied Rogerio, put him in a wagon, and took him from his ranch. Rogerio moved to Lopez Canyon and died there in a little house. Mr. McLain, the man who ousted Rogerio, died soon after. [Martin Feliz, June 4, 1933].

Mr. Roger Dalton, partly of American and partly of Calif. Sp. descent, lives in Asuza, Calif. He is a division chief of the Flood Control, which has various dams in L. A. County. He is a quiet man about 40 yrs. old & talks equally good Sp. & Eng. His name is pronounced Dɔ́:ltən.

F. muur sáawan, hombre Tonto. [Martín Féliz, June 16, 1933].

F. ʼatʃírtʃika, plata.
The n. word for gold, the Indians had no gold. [Martin Feliz, June 6, 1933].

F. ʼatúk, carne. [Martin Féliz, June 4, 1933].

F. návo kováy, ven, amigo!
F. návoko kovóote, ven, muchacho!
[Martin Feliz, June 4, 1933].

Mr. Féliz says that Antonio Maria Ortega is still alive at San Fernando & 90 yrs. old, and talks Indian. He will ask him some Indian words.

When asked where the Indians got the red paint for painting their faces, Mr. Feliz says they got red, blue and green paint from the bank or little hill just to the left of the Hueneme wharf. This paint was somewhat soft (suave), and they pulverized it and mixed it with groundsquirrel oil, or snake oil, or the like, todo frito, and painted rocks with it and it lasts for centuries, told old Odón F. Indian, to Mr. Féliz his. [Martin Feliz, June 4, 1933].

Hueneme means el dormitorio, for there is where the Indians used to sleep before going in canoes to Santa Rosa Island. [Martin Feliz, June 4, 1933].

Pacoima means la entrada
[Martin Féliz, June 4, 1933].

When I asked Martin Féliz
where La Huerta de los Ibarras
was, he said at once that he thought
it was way outside of Los Angeles
town, south of El Zanjon de los
Reyes. El Zanjon de los Reyes
was the ranch of the Carrillos,
between the center of Los Angeles
and Exposition Park (which
Mr. Feliz calls City Park).
City Park was on the road to
San Pedro. La Huerta de los
Ibarras was way off to the south
of Zanjon de los Reyes, he n.
what kind of trees & n. on what
road.

Mr. Dalton says he once made
a study of how the L.A. River broke
through at River Station and ran
through a chain of cienagas to Redondo
Beach and remembers that the Ibarras
had several holdings of land near River
Station. The old Catholic Cemetery is only ½ mile from River Station.

Martin Feliz n. "Tejaut" ranch. Never heard of it. But McPherson knows the name.

C.B. Polhemus & F. Northam, Map of Part of Los Angeles County, give "Tajuita."

Fremont gave a speech at San Fernando Mission, saying that there wd. be no more slavery, that all were free now. [Martin Féliz, June 4, 1933].

Feliz says there used to be lots of food at the Missions, but they had the Indians muy abajo.

Micheltorena came here from Mexico and fixed up the grants.

"Pio Pico's Milk Ranch"

on n. edge of the road from Pio Pico's ranch to Santa Ana, 2 miles ese. of Pio Pico's house [E.B. Polhemus (and) E.F. Northam, Map of Part of Los Angeles County, ca. 1870].

"Widow Pyoreno,"

one mile due north of "Carpenter." The map does not give "Los Nietos."

[E.B. Polhemus (and) E.F. Northam, Map of Part of Los Angeles County, ca. 1870].

"Indian Camp," 3 miles due west of Coyote Ranchhouse. "Old Indian Camp," a little south of "Indian Camp." "Old Indian Camp" is in Sect. 33, township 3 south, range 11 west. [C. B. Polhemus ((and)) E. F. Northam, Map of Part of Los Angeles County, ca. 1870].

"Rincon de la Brea" [C. B. Polhemus ((and)) E. F. Northam, Map of Part of Los Angeles County, ca. 1870].

"Widow Murillo," on Las Bolsas grant just over the boundary east from Bolsa Chica grant. Ev. the mother of Doña Magdalena Murillo of Sjc. [C.B. Polhemus ((and)) E.F. Northam, Map of Part of Los Angeles County, ca. 1870].

"Lone Tree," 2 m. SSE. of Coyote Ranchhouse. [C.B. Polhemus ((and)) E.F. Northam, Map of Part of Los Angeles County, ca. 1870]. McPherson explains to me that this was a lone sycamore tree.

"Widow Chino Lugo,"
2 m. downriver of the Half Way House. [C. B. Polhemus (and) E. F. Northam, Map of Part of Los Angeles County, ca. 1870].

The Sp. people say Máligo, not *Málibu. [Martin Feliz, June 4, 1933].

Rio Hondo was formerly sometimes called Lexington Creek [Roger Dalton, June 4, 1933].

San José Creek comes down and turns into the San Gabriel River [Roger Dalton, June 4, 1933].

The floods used to over-flow the banks of Los Angeles River near River Station and flow to the Cienegas and enter the ocean at Redondo. In 1812 or 1825 there were earthquakes, and Mr. Dalton thinks the L.A. River changed its course in one or the other of those years.

[Roger Dalton, June 4, 1933].

There is an old Indian cemetery on the left of the road as one enters Tejunga canyon, a little inside the mouth of Tejunga Canyon.

[Martin Féliz, June 4, 1933].

La Cienega de la Tijera is this side of Cahuenga.
{Martin Féliz, June 4, 1933}.

El Paderon Blanco was near the Sisters' School (corner of Boyle Ave. and 7th St.). Mr. Dalton says El Paderon Blanco used to be a sort of rendezvous of the Spanish when the Am. army was coming in. {Martin Feliz, June 4, 1933}.

James Hovey says that on the south side of 7th St., opposite the Catholic School, is a cliff 150 ft high where the Simon Brick Co. digs out clay for bricks.

Rancho de los Cuervos is this side (toward Los Angeles) from San Pedro. [Martin Féliz, June 4, 1933].

La Piedra Gorda is the old Spanish name of Eagle Rock. Impt. and correct. [Martin Féliz, June 4, 1933].

1864 was the dryest year of all [Martin Féliz, June 4, 1933].

La Salina was a salt swamp where Sp. people used to go to get salt. It was near Wilmington or San Pedro. Palos Verdes was just this side of La Salina. [Martin Féliz, June 4, 1933].

Palos Altos was an old Sp. place north of Palos Verdes. [Martin Féliz, June 4, 1933].

There used to be a spring on Alameda Street south of 5th Street. It was covered up by the S. P. Railway. It was on the Wolfskill place. [Martin Féliz, June 4, 1933].

Laguna Ranch was west of Bell (a little station somewhere near Watts) [McPherson infn., June, 1933].

Caspar Cohen was a Jew who worked for Pio Pico (Martin Feliz infn., June 4, 1933).

James Dalton, Roger Dalton's gf., was Pio Pico's secretary.

There was una mina de plata on top of the mt. here back of Feliz's shack. Mr. Feliz tells a story of how he came to the mission and saw a light. It is a buried treasure story.
[Martin Feliz, June 4, 1933].

Mr. Feliz tells of an iron cross 4 ft. tall with INRI on it up in San Gabriel Canyon. Bynum ev. knows where. [Martin Feliz, June 4, 1933].

The Indians cut the vigas
for building San Gabriel
mission up back of Mt. Wilson.
Mr. Bynum knows the place.
[Martin Feliz, June 4, 1933].

LANGUE DE LA MISSION DE SAN FERNANDO.

Yyorac yona taray tucúpuma sagoucó motoanian majarmi moin main monó muismi miojor y iactucupar. Pan yyogin gimiamerin majarmi mi fema coyó ogorná yio mamainay mii, yiarmá ogonug y yoná, y yo ocaynen coijarmea main ytomo mojay coiyamá huermí. Parima.

((Extracted from Duflot de Mofras, Exploration du Territoire de l'Orégon, des Californies et de la Mer Vermeille, Tome Second, Paris, 1844, p. 393)).



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THE FOLLOWING TEXTS WERE RECORDED BY CAROBETH TUCKER HARRINGTON FROM JUANA AND JUAN MELENDREZ. ONLY PAGES 3-36 OF HER HANDWRITTEN FIELD NOTES WERE LATER TYPED AND THEY ARE FOUND ON PAGES 1-14 OF THE TYPESCRIPT.

'ra'wijawi'[1] was name of the capitan of Tujunga. Juan M's mother used to tell stories (especially this story) y aquí salía un cancion, y aquí y aquí (Juan M. illustrates by drawing with his finger on the table, the songs branching off here and here, etc). Infs. learned the stories from her but cannot tell them like she did. No, -- the above word is wrong -- kasísoko'[2] 'ra'wijawi' must have been his name, because that is what the calandria called him when the calandria went to avisar the Cerviol (the capitan grande) of the mischief 'ra'wijawi' had been doing -- that is what the calandria sings now: kasísoko' 'ra'wijawi', kasísoko' 'rawijawi'.

'ra'wijawi' had two children -- a boy and a girl. The daughter (nescit her name) married the capitan of the other side (Los Angeles side, I understand) of the sierra of San Fernando (the sierra of

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[1]This word is always pronounced kara'wijawi' by Juana M., who says that she cannot pronounce it correctly. As pronounced by Juan M. there is no ka- before the r but there is something peculiar sounding about the r. Juan M. insists that it begins with r. I at first wrote the word hra' wijawi' but Juan M. never approved this pronunciation and later it seemed to me certain that there was merely a strong glottal stop before the r, which is only slightly trilled.

[2]This is pronounced with second syllable slightly accented, but short i, I think. Both words are pronounced slowly, with almost even accent. The second syllable of 'ra'wijawi' is also slightly accented or perhaps a little longer than other syllables of the word. Juana M. later remarked that she thinks kasísoko' means something like 'ya viene' and 'ra'wijawi' is the real name of the capitan.

San Fernando is the range of blue mountains that is seen southeast -- that is, direction of Los Angeles but more inland, -- from Las Calabazas) -- 'ra'wijawi' was the capitan of this, the Tujunga, side. The daughter went to live with her husband (nescit his name) and did not come back to see her parents anymore until she had her first baby, a boy. When the boy was ya grandecito her husband said: "Why don't you go to see your parents, no tienes ganas de ver los?" "Si, como no?" she replied. He said: "Si, entonces voy á mandar á los muchachos que se vayan á cazar to get a deer to take to your parents." When the muchachos brought the deer he told her: "Ahora sí, lleva una venado y vaya una muchacha con tigo to help you carry it." "No necesito que naidien vaya con migo," she said, "I can carry both the deer and my baby" (inf. makes gesture of carrying on back, over shoulder). So she took both the deer and the boy á manche. Y luego caminó con el till the sun got very hot and she came to a place where there was water and morteritos in the stones -- but this was not a ranchería, was in the sierra. "Well, here I am going to rest," she said to herself, "Voy á lunchar aquí, tengo hambre." And she got wood and made a fire and put the deer enterito to azar. She ate all the meat and saved the bones and slept there that night and in the morning she pounded up the bones and ate them like pinole and returned home -- did not go on to see her parents. When she came back her husband and all the people said: "Que temprano vinitis (exclam.). Why do you come back so soon? Y como están allá en su casa?" She answered: "I came because mis

padres son muy pobres, no tienen nada para comer -- pura tsījavur." (tsijavur consists of the cried cascaras of the tuna pounded up like pinole and beaten up with water -- infs. have tasted -- very good. It may be made of any kind of tuna but the tunas mas carnudos (with biggest cascara) was probably the best kind to use). About fifteen days later the woman's husband said: "No quieres llevar otro venado to your parents -- you said they were very poor." "Si," she said. This time they did not offer to send a girl with her and she started off alone withxx the deer and the baby á manche. In the same place where she had stopped beffore she roasted (asó) the deer and in the morning pounded and ate the bones and returned home. "Y que te dieron en tu casa? como pasan?" etc., etc., her husband asked again. "Nada," she said, "they have nothing to give me -- they just eat pura tsījavur." Anciently the captains all had big jacales where they hacían la junta -- called all the people together to take counsel, etc. The husband of the woman called his people together in his jacalon and asked their advise and they told him to kill another deer at the end of another fifteen days and give it to her to take to her parents and this time to make her take a girl with her and the girl would have to tell the truth about the trip or be put to death. They suspected that the woman had not been telling the truth because they could not believe that the people lived on pura tsījavur -- was impossible. At the end of the fifteen days they killed another deer and gave it to the woman. The woman did not want to take the girl with her but they made her. They started out and the woman took the deer and the girl the baby. When they came to place where she had stopped before the patrona said: "Vamos á descanzar -- vete

á juntar leñito para azar el venado. Aquí siempre yo como el venado. No llego á mixx casa porque está muy lejos." They roasted the deer and ate it and in the morning pounded and ate the bones. In the morning before starting home, the patrona said: "Vamos á tomar agua y nos vamos. You will help me echar mentiras -- no vayas á decir that we ate the deer." "Bueno," said the girl. When they got back, as usual they asked the woman where she had been, how her parents were and what they had given her to eat. "Nada, pura tsījavur," she said. When it was night they brought the girl to the jacalon of the capitan to question her. They asked her if what the capitana had said was true, if they had arrived at the house of her mamá. If she (the girl) did not tell the truth, they were going to kill her -- she had to tell the truth. Then she said, yes, she would tell the whole truth. She said that her patrona said that she never arrived at her parents' because it was very far, that she had a parage where she always ate the deer. Taxx That she went there and cooked and ate the deer and in the morning pounded and ate the bones and drank water and told the girl not to say anything. "Ya lo ves? We have been telling you that this eoman era fraude," they told the capitan. The capitan asked: "How can I punish her?" They said: "Sabes que burla you can make of her? She is muy tomadora de agua. Ordena that all throw out all the water -- that they hide it." (She always drank a cantara (= bit small-mouthed waterjar with handles) full of water every night in the night). They threw out all the water andxx in the very last house of the ranchería they put a cantara full of urine. They told the capitan that that same night that they put the jar full

of urine he was to sleep with his wife in the jacalon where they all took counsel and all the men of the ranchería were to sleep naked, face up, in the same room. Only the capitan was to sleep with his wife -- that is, the capitan and his wife were to sleep in a corner and the other men were to sleep all over the room. In the night the woman woke up, dying of thirst, and went feeling her way around in the dark (it was very dark) touching (by accident of course) the men's penises and private parts. Juana M. makes gesture of a woman feeling her way with hands outspread in the dark and shrinking back and exclaiming: wik wik, as she touched them. At last she got out of the room and went hunting water and could not find it. She looked and asked at all the houses but all the cántaras were dry. Till in the last house, "Que andas hacienda?" they asked. "Ya me muera de sed y naidien tiene," she replied. "Quien sabe sí el cantara tiene, á ver, busca (imp.)" they said (pretending innocence), and gave her the jar of urine and she drained it and did not notice what it was. Then she went back to the jacalon, entering as she had come out, feeling her way over the men, and lay down and slept a little while. Then she woke up and raised her head and her head which had been covered with heavy hair reaching to her feet was bare as one's hand -- the hair all fell off. She took the hair and rolled it into a ball and tucked it under her left armpit (gesture of tucking under sobaco) and took the baby boy á manche and went out with the same trouble (trabajo) as before, touching the men. But this time salió con mas cuidado porque ya no iba volver. Se fue á caminar and traveled and traveled and traveled till the baby ya iba llorando de hambre, y

ella cansada. Then she said to the baby: "Anda, tu eres la causa, que se hagan burlandose de me," and she took it by the feet and dashed its head against a stone. Thus she came without her child to where her parents lived and went into the troja (cueva where they keep provisions) y se metió un guare (big canasta to store food in). In the morning the viejita, her mother, came to get some seeds or something to cook, uncovering the baskets as she came, and found her daughter, bald-headed, in one and was frightened and cried out: "Ahora te estás asustando con tu naturalazesa. Porque estás aquí, porque vinitis?" Then the daughter told her all that had happened and the mother said: "All right, stay here hidden." The viejita's son(the woman's brother) had a little spring of water where he bathed. No one else ever bathed in this spring or pool or touched the water, no ves que era hijo del capitan. The mother said to the daughter: "Sabes que vas hacer to make your hair grow out again? Bathe in your brother's spring, but be careful that he does not see you because you will not escape his killing you if he sees you." The first morning that the woman bathed, the boy came and saw that his water was riled, not very clean nor very dirty but just so he could see that some one else had bathed. "Adio (exclam.). Porque mi agua está asina?" he exclaimed, "alguno se bañó aquí." The next morning he came a little earlier and again found the water usado, turbio. On these two mornings he did not bathe -- era muy delicado. "Mañana voy a venir mas temprano á ver," he said. And the woman suspected that he would do this and herself got up earlier and bathed and the boy came and found the water dirty. "Ahora, sí, te voy agarrar," he said,

"mañana ~~tx~~ me voy á venir mas temprano á ver. I have to see who it is that is dirtying my water." The next morning the woman was seated in the water when he arrived. "'Aha, te agarré", he exclaimed, and el la echaba á patados, la llevó a little ways á punta de pies. Then he went home enojado. Se levanto la muchacha llorando and went back to the cave and got her hair and the guare in which she had been hidden and a reda (carrying net) y se vino, se vino, and arrived en el Aguage de los Guares, the place now called El Zapo because some Frenchmen were making barrels there and there were many zapos there -- a place about a mile and a half entre medio of northwest and north (v'd) from Juan M's house. There in the edge of the water she saw what looked like her baby -- her baby was dead of course and this was the "madre del agua" which had assumed this form, but she did not know or remember. "Oh, how did my baby come here," she exclaimed, and she picked it up and gave it the breast and it sucked and sucked till it swallowed the woman. The people knew what had happened to the woman because they found the reda, hair and guare -- se la traigó la madre del agua.

This ends the part of the story dealing with the daughter. Ahora vamos con el hijo y despues con el papá. Thus Juan M. divides the story into 3 distinct parts or ~~eps~~ episodes, the first narrating the adventures of the daughter, the second those of the son and the third those of the father. He also makes a great deal of how the scene of the story changes -- draws a map with his finger on the table illustrating how the daughter journeys back and forth between her husband's and her father's rancherias, how munits carried the son off and how 'ra'wijawi' traveled after his son's

death.

After the woman was swallowed by the madre del agua~~x~~ and the old mother found the hair, ~~rex~~ reda and guare, the mother was crying for the loss of ~~tx~~ her daughter. The father, 'ra'wijawi', found his wife crying and asked her: "Que tienes?" "Dejame descanzar un poco," she said, "and I will tell you all that has happened." When she finished crying, she said: "Now I will tell you what has happened and what our son has done to our daughter. Our daughter has been here a long time. The capitan made fun of her (se ha enburlado de ella) and she came here and hid in the troja (cave) because she couldn't be seen among people without hair. I told her that she should bathe in the poso of her brother and he spied on her and found her and I saw signs that he had kicked her out" (Juana M. here interjects that it was still dark when the brother found his sister in the pool and he could not see who she was or whether a man or a woman). "Aha, asina hizo," exclaimed 'ra'wijawi'. "Asina hizo," said the mother. 'ra'wijawi' was so angry when he heard this that he did not take counsel with anyone but determined to avenge his daughter. All the people of the ranchería loved the ~~fx~~ "capitan chiquito" (the boy) just like their own son and 'ra'wijawi' knew they would not kill him. Therefore ~~xraxwijax~~ 'ra'wijawi' paid munits[1] (a brujo del Escurpeon) to All the people of the ranchería were amusing themselves, singing,

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[1] Or mūnits. The u sounds half long.

dancing, racing, playing gome, etc., and the capitan chiquito was seated in the middle. The older people were seated in a circle around him, talking with him and laughing at the young people. Then they saw a viejito approaching from east or northeast (direction of Escurpion). Immediately some cried out: "Let us not let him tentar (touch) our capitan chiquito." Others said: "Oh, what could such an old man do?" When the old man came up he said: "Won't you let me dar saludes to your capitan chiquito? I have a regalo for him." The old man had a tecolotito of the kind that lives in cuevas and says kukú kukú. Some said "Yes" and some said "No", but at last there were more that said yes than there were that said no, and the old man came up and gave the boy the groundowl. The capitan chiquito took ~~xx~~ the owl in one hand and put the other hand over it to hold it, but the owl, which was alguna cosa de brujo, immediately escaped and began to fly here and there, the people all trying to catch him. While the people were thus occupied the viejo (munits) put the boy captain under his sobaco and calked off with him, and when the people noticed he was already far off, ~~xx~~ laughing at them. The older ones noticed first, because the younger ones were still trying to catch the groundowl (but they never caught it) and making a big noise, and the elders cried out: "Muchachos, se lo robaron nuestro capitan." The boy capitan had twenty boys, each one twenty years old, all good fighters and runners, who were his companions and bodyguard. The twenty at last heard the old men's ~~xx~~ cries and ran after munits -- but who could catch him? -- he was like a bird ~~f~~ for swiftness. ~~Mx~~ munits lived in a cañada this (Calabazas) side of El Escurpion, inside a big hollow stone. When he entered the stone, all the people of the ranchería came up outside and called out to

him to give up the capitan chiquito, but the stone was very large and high and they could not climb up. "Toma su capitan" cried munits, and he threw an arm out of a hole in the rock. Then he threw ~~xx~~ the other arm out of another hole on the other side, and continued dismembering him and throwing each piece out of a separate hole (all the bones that he threw out were pelado) till last of all he threw out the head. The people gathered up the bones, all very sad and crying, and went to tell the father, 'ra'wijawi', that his son had met with misfortune and been killed. When 'ra'wijawi' saw all the people crying, it made him sad and regretful and he said of munits: "Me vas á pagar (exclam.). Te le voy á mandar á matar tambien." Therefore 'ra'wijawi' paid the gabilan to kill munits -- "Me ha matado á mi hijo," 'ra'wijawi' told the gabilan. "Está bueno," the gabilan said. munits slept arriba of the picacho en el Escurpion. ~~munitsxsleptxarribaxofxthexpicacho~~ ~~ixxx~~ munits ate large quantities of clover, then lay down on top of the picacho, faceup, and his panza was very large and relumbroso. The gabilan andaba arriba. "Arrimate," munits told him, "so that I can agarrar a feather to put in my nose." ~~fx~~ (The captains and especially the brujos antes wore hawk feathers through their noseholes). In a careless momen, the gabilan swooped down on him and se le rompió la panza y se destendió la tuche amargosa -- fue del puerquería del munits. This was the origin of bitter clover -- before that all the clover was good. When the viejita (the mother of the capitan chiquito~~xx~~ and wife of 'ra'wijawi') saw what 'ra'wijawi' had done, she ascended the sierra de San Fernando y se sentó y se hizo piedra.

Thereupon, because he had lost all his family, 'ra'wijawi' se puso de luto. The luto de antes was that the mourner covered face and hands and all with ashes and never even washed his hands. Then 'ra'wijawi' went up into the sierra to lose himself and die. At the first ranchería he came to (the other side of the sierra de San Fernando, d.q.) he came upon many women ~~limpiando~~ limpiando cholla. The tunita of the cholla is pura semilla adentro and this semilla was used to make pinole. They put the tunitas in a big reda (net) and one woman held one end, one the other end, and a third woman stood ~~xxxxxxxxxxx~~ off to one side and hit the tunitas in the net with a stick and the wind carried the thorns away. They were working thus outside the ranchería when ~~xxxx~~ 'ra'wijawi' found them. "Que están haciendo, mujeres, como están?" asked 'ra'wijawi'. "Bien, bien, y como estas, que andas haciendo?" they in turn asked him. "Ando haciendo mi muerte," he replied, "and I have come among you so that you can echar me las espinas in los ojos to make me blind and kill me (exclam.)". And he sat down contra el viento with his eyes wide open (inf. illustrates by posing with chin protruding, eyes wide open, staring). Some of the women nudged the others and said: "Go, let's put them (the thorns) in" and others said: "No, no." But some are always more malditos than others and the bad ones at last prevailed and they shook and hit the net. And the espinas all flew into their own eyes and blinded them all and they all died of thirst, hunger and exposure -- there was not one left to lead them home. "~~xx~~ Aha," said 'ra'wijawi', "you were laughing at me and I was suffering -- now you know what it is to suffer." Then he went on his way and crossed another sierra. 'ra'wijawi' started out traveling north or northeast, then went south, then

southwest -- dió vuelta por la costa and returned to his ranchería. Infs. nesc. [went] exact location of the second sierra he crossed. On the other side of this sierra he came to a very big ranchería. The women of this ranchería had a room or place underground where they gathered together to make baskets -- puras mujeres were there. 'ra'wijawi' entered and said: "Como están mujeres, como les van, y como pasan el tiempo?" "Bien, bien, gracias, y como le va Vd?" they asked. "Yo ando buscando mi muerte," he declared. "Adios, y su muerte no está aquí," they cried. "Sí," he said, and told them that he wanted two women to take their awls (all used awls in making baskets) and stab his eyes out with them, each ~~xx~~ one of the two women to thrust an awl into one of his eyes. As before, some said: "Yes, let's kill him thus," and some said, "No." At last two women consented to do the deed. And as they stabbed him the eyes of all the ~~xx~~ women in the room burst out andthey were blind. "Ah, just now you were contento (exclam.). You were here laughing and I was suffering, now you see~~xx~~," cried 'ra'wijawi'. Then he left the blind women and went on his way and climbed on top of another sierra. Looking down from the top of this sierra he saw another ranchería, very big, where the people were making a fiesta. "Como voy hacer para entrar allí?" he said to himself, "me voy hacer aguila y ellos me van agarra y me van á matar" -- but then he was going to kill them instead -- they could do nothing to him, he was el diablo. "Ahora voy hacer," he exclaimed, and he turned into an eagle and flew to where they were making the fiesta. There was~~xx~~ in this ranchería a vieja who had two nietecitos, a boy and a girl, and who came to the fiesta carrying one á manche and leading the other by the hand. When she saw the eagle she cried out: "Don't kill it, it is gente or

a castigo de Dios, let it go, for I have never seen one of these animales arrimarse á la gente." But the others all cried: "Tenden un cuero (exclam.). He came buscando su muerte." It was anciently the custom in the fiesta when they caught an eagle to spread out a xx skin on the groun and tie the eagle sentado on it, then all threw chía, corn, bellota, everything, till the eagle was buried up to its neck andxx thus paid it (lo pagó), then a good shot shot an arrow at its head and killed it. They spread a skinxx and the eagle ('ra'wijawi') sat himself on it (they did not have to tie or hold him) and they threw things to him till only his head stuck out. The vieja took her nietos and left, saying she could bear to look on, and she was the only one of all that ranchería thxx who remained alive, for all fell dead when the xxxxxxxxx arrow was shot at the eagle's head. Then 'ra'wijawi' (still in the form of an eagle) said: "Estaban contentos y yo estaba sufriendo" and he flew away and left the dead. As soon as 'ra'wijawi' left that place, the calandria came and saw all the dead and went to avisar the Ciervol, who was the rey de Maligo. The calandria cried out kasísoko' xxxxxxxxx 'ra'wijawi' (inf. does not know if all this is thexx name of the maldito capitan or if kasísoko' means: 'xx ya viene'), just as he does to this day. When the Ciervol heard this he thought: "Surely something is coming," and he went down the coast to meet 'ra'wijawi', who was traveling up this way. When the Ciervol met 'ra'wijawi', he said: "Que andas haciendo, tienes idea de matar todo la xxx gente?" 'ra'wijawi' replied: "No es tu negocio." The Cerviol said: "No sabes con que estas hablando," then he told 'ra'wijawi' to turn his back. When 'ra'wijawi' looked around again he saw that it was the Cerviol,

the Dios and rey of them all, and 'ra'wijawi' recognized him and asked the Cerviol to pardon him. "Bueno, vete," said the Cerviol, "y no vas hacer mas nada." So 'ra'wijawi' came to the sierra de Tujunga, quien sabe onde, y se sentó y se hizo piedra tambien. 'ra'wijawi' and his wife, turned into stone, are still seated there in the sierra, facing the ranchería de Tujunga.

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J. M's. grandfather & ~~of~~ all the other Indios of his time in San Fern. used to eat big hearty suppers about 4 o'clock or later. Then at bed time they had a morterito full of pounded up pespibata made into "atole" with with water (cold). They "wet" (dipped in) the three fingers of r. hand (not little finger) & put in mouth & swallowed, then drank a little cold water then went outside & got dizzy & vomited all their suppers & went to bed without eating any more. Every night. Por eso duraban tanto, comments Juana. They also made "adobitos" of pespibata (pounded up with cal). The measure of these cakes was a sardine

~~tin~~ (caja). ~~It~~ (gesture to indicate tin some 3" or 4" long. They filled with pespibata, ~~wet with~~ smoothed off level, ~~and~~ mixed into dough with little water (mixed before putting in ~~tin~~, I understand). When dry it did not quite fill tin— shrunk. Tin was like a mould — they took it out when dry & sold to Tej. who came to S.F. for fiestas at $1.00 apiece. Also used baking-powder tins — these cost .25. When wanted to take pes. at night would break ~~up~~ off one little corner of the cake, pound & add water (added water without removing from morterito).

'arōve' pespivāta' is all inf. recalls as name of these adobitos.

~~pu~~ ~~puku~~ ~~'arōve'~~

p'u'ū puku 'arōve' pespivāta' = give me one adobito. Had great difficulty in recalling p'u'ū. I am not sure about p'. Not pu'.

Cannot remember machucar.

hra'wijawi' (sounds like h before r) was name of capt. of ~~To~~ tohunga. J. M's mother used to tell stories y aqui salía un ~~tum~~ cancion, y aqui y aqui—asi va. Info. learned from her. No— above word is wrong— kasisoko' hrawijawi'. Because the latter is what the calandria called him when the calandria went to avisar the cervicol (the capt. grandes) of the mischief kasisoko' had

been doing — that is what the calandria sings now: kasisoko' hrawijawi'. kas. had 2 children — boy + girl. The daughter married the capt. of the other (t. a.(?)) side of the sierra of San Fern. — kas. was capt. of this, Tujunga, side. But nesc. name of this capt. The daughter (nesc. name) went to live with her husband + did not come back to see her parents anymore until she had her first baby — a boy. When the boy was ya grandecito her husband said: Why don't you go to see your parents, no tienes ganas de ver los? Si, como no, she replied. He said: Si, entonces voy a mandar

á los muchachos que se vayan a cazar to get a deer to take to your parents. When the muchachos brought the deer he told her, ahora si, lleva una venado y vaya uno muchacho con tigo. "No necesito que naidien vaya con migo," she said, "I can carry the deer + my baby" (gesture ~~to ta~~ of carrying over shoulder). So she took both the deer + the boy á manche. Y luego caminó con el till the sun got very hot + she came to a place where there was water + morteritos in the stones — but this was not a ray was in the sierra.

"Well, here I am going to rest," she said to herself; "voy a lunchar aquí tengo hambre." And she got wood & made a fire & put the deer enterito to ~~azar~~ asar. ~~&~~ She ate all the meat & saved the bones & slept there that night & in the morning she pounded up the bones & ate them like pinole & returned home — did not go on to see ~~her~~ parents. When she came back her husband & all the people said: "Que temprano vinistes! Why do you come back so soon? Y como están allá en su casa?" "I came because mis padres son muy pobres, no tienen nada para comer —

pura tsijavur. Tsijavur is the dried ~~tu~~ cascaras of the tuna pounded up like pinole & beaten up with water — info. have tasted — very good. May be made of any kind of tuna, but the tunas mas carnudo (with biggest cascara) was probably best.) About 15 days later her husband said: "No quieres llevar otro venado to your parents; — you said they were very poor." "Si," she said. This time they did not offer to send a boy with her & she started off alone with deer & baby á mancha. In the same place where she had stopped before she roasted (asó) the deer & in the morning pounded

+ ate the bones + returned home. "Y que te dijeron en tu casa, como pasan, etc." asked her husband again. "Nada," she said "They have nothing to give me — just eat pura tsijavur(ca.)" The capts. all had a big jacales where they hacian la junta — called all the people together to take counsel, etc. The husband called his people together + asked their advise + they told him to kill another deer at the end of 15 days + give it to her + this time to make her take a girl (correct boy to girl above) with her + the girl would have to tell the truth or be put to

death. They could not believe that the people lived on pura tsijavur — was impossible. She did not want to take the girl but they made her. They went + the woman took the deer + girl the baby. When they came to the place where she had stopped before the patrona said: "Vamos á descanzar — vete a juntar ~~leñito~~,+ para azar el venado. Aqui siempre yo como el venado. No llego á mi casa porque está muy lejos." They roasted the deer + ate it + in the morning pounded + ate the bones.

In the morning before starting home the patrona said: "Vamos á tomar agua y nos vamos. You will help me ~~ten~~ echar mentiras — no vayas á decir that we ate the deer." "Bueno," said the girl. When they got back as usual they asked the woman where she had been, how her parents were & what they had given her to eat. "Nada, pura toijavin," she said. When it was night they brought the girl to the jacalon of the capt. to question her. They asked her if what the capitana said was true, if they had arrived at the

house of her mama. If she did not tell the truth they were going to kill her — she had to tell the truth. Then she said yes, she would tell the whole truth. That her patrona said that she never arrived at her parents' because it was ~~very~~ far, that she had a parage where she always ate the deer. That she went there & [illegible] cooked & at the deer & in the morning ~~at~~ pounded & ate the bones & drank water & told the girl not to say anything. "Ya lo ves! We have been telling you that this woman era fraude (liar!)."

They told the capt. The capt. asked "how can I punish her." They said, "~~Wx~~ Sabes que burla you can make of her! ~~She~~ is muy tomadora de agua. Ordena that all throw out all the water — that they hide it" (She always drank a ~~cantag~~ ~~can~~ 'cantaro (big small-mouthed water jar with handles) full of water every night. They ~~throught~~ threw out all the water + in the very last house of the ra- they put a cantaro full of wine. They told the capt. that that same night that they put the jar full of wine he was to sleep with his wife in the jacalon where they all ~~took~~ counsel + all

the men of the ra. were to sleep naked, face up, in the same room. Only the capt was to sleep with his wife — e.g. they in a corner & the other men all over the room. In the night she woke up, dying of thirst, & went feeling her way around in the dark (it was very dark) touching (by accident of course) the men's penises & private parts. Inf. make gesture of a woman feeling her way with hands outspread in the dark & shrinking back & exclaiming wik! wik! as she touched them. At last she got out of the room & went hunting water & could not find it. Looked

& asked at all the houses but all the cántaros were dry. Till in the last house: "Que andas haciendo" they asked. "Ya me muera de sed y nada tiene." "Quien sabe si el cantaro tiene, á ver, busca!" they said, & gave her the jar of urine & she drained it & did not notice what it was. Then she went back to the jacalon, entering as she had come out, feeling her way over the men, & lay down & slept a little while. Then she woke up & raised her ~~hair~~ & her head which had been covered with heavy hair reaching to ~~one's~~ her ~~feet~~ was bare as one's hand — the hair fell off. She ~~took~~ the hair & rolled it

into a ball + tucked it under her left armpit (gesture) + took the baby boy á manche + went out with the same trouble as before, touching the men. But this time salió con mas cuidado porque ya no iba volver. Se fue á caminar + traveled + traveled + traveled till the baby ya iba llorando de hambre + ella cansada. Then she said to the baby: "anda, tu eres ~~B~~ la causa, que se hagan burlandose de me." + she took it by the feet + dashed its head against a stone. Thus she came without her child to where her parents lived + went into the troja (cueva where the kept provisions) y se metió en ~~una~~ guare (big canasta to

store food in). In the morning the viejita, the mother, came to get some seeds or something to cook, uncovering the baskets, + found her daughter, bald-headed, in one + was frightened + cried out: "ahora te estás asustando con tu naturalazeoa, porque estás aqué, porque vinitís?" Then the daughter ~~tell~~ told her all that had happened + the mother said: "all right, stay here hidden." The son (the woman's brother) had a little spring of water where he bathed. No one else ever bathed in this spring or touched the water, no ves que era hijo del capl. Then the mother said: "Sabes que vas hacer ~~F~~ to make your hair grow out again? Bath in ~~t~~ your brother's

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spring, but be careful that he does not see you because you will not escape his killing you if he sees you." The first morning that she bathed, the boy came + saw that his water was roiled, not very clean nor very dirty but just so he could see that some one had bathed. "Adió! porque mi agua está asina," he exclaimed "alguno se bañó aquí." The next he came a little earlier + again found the water usado, turbio. On these two mornings he did not bathe — era muy delicado. "Mañana vay a ~~volver~~ venir mas temprano á ver," he said. And the woman suspected

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that he would do this + got up earlier + bathed + the boy came + found the water dirty. "Ahora, si, te voy agarrar," he said, mañana me vay a venir mas temprano á ver. I have to see who it is that is dirtying my water." The next morning she was seated in the water when he arrived. "Aha, te agarré!" he exclaimed + ~~he~~ la echaba á ~~pat~~ patados, lo llevo a little ways á punta de pies. Then he went home mojado. Se levanto la muchacha llorando + went back to the cave + got her hair + ~~a~~ the ~~g~~ guare in which she had been hidden + a reda (carrying-net) y se vino, se vino; + arrived in el

~~agug~~ el aguage de los guaros, the place now called El Zapo because some ~~th~~ Frenchmen were making barrils there & there were many zapos there — place about 1½ mi. entre medio of nw. & n. from J. M's house. There ~~in~~ in the edge of the water she saw what looked like her baby — her baby was dead. & this was the "madre del agua" which had assumed this form, but she did not know or remember. "Oh, how did my baby come here!" & she gave it the breast & it sucked & sucked till it swallowed the women. The people knew what had happened to her because they found the reda, hair & guare — se la traigó ~~el~~ la madre del agua.

Span. las cabillas = the Pleiades. One was novia of Zinzon, ~~[illegible]~~ one was novia of huitecoche, who was a man muy pepisque (bad eyes, running matter) but he sang very beautifully & that is why they liked him.

~~In~~ Juana also knows story of haphap, which ~~w~~ means camelon. He ate 7 coras of pellota & 7 cantaros of water. Did not eat people.

After the women was swallowed by the madre del agua, & the mother found the hair, etc., the mother was crying for the loss of her daughter. The father, kasisoko', found his wife crying & asked her: "Que tienes?" "Deja me descanzar un poco," she said, "& I will tell you all that happened." When she finished crying, she said:

"Now I will tell you what has happened & what our son has done to our daughter. Our daughter has been here a long time. The capt. made fun of her (se ha enburlado della) & she came here & hid in the troja (cave) because she couldn't be seen among people without hair. I tell her that she should bathe in the poso of her brother & he spied on her & found her & I saw signs that he had kicked her out" (Inf. interjects here that it was still dark when the brother found the sister in the pool & he could not see who she was or whether man or woman. "Aha, asina hizo," exclaimed kas.

"Asina hizo," said the mother. Kas. was so angry when he heard this that he did not take counsel with anyone, but determined to avenge his daughter. All the ra. loved the "capt. chiquito" (the boy) like he was their own son & kas. knew they would not kill him. Therefore kas. paid munito la brujo del Escurpeon to kill him. All the people were amusing themselves, singing, dancing, racing, playing game, etc. & the capt. chiquito was seated in the middle. The older people were seated in a circle around him, talking with him & laughing at the young people. Then they saw a viejito approaching from e. or ne. (direction of Escurpeon). Immediately some cried out "Lets us not let him tientar (touch)

our capt. chiquito!" Others said: "Oh, what could such an old man do?" When the old man came up he said: "Won't you let me dar saludes ~~a~~ to your capt. chiquito? I have a regalo for him." The old man had a tecolotito of the kind that lives in cuevas & says kukú kukú. Some said yes & some said no, but at last there were more that said yes than no, & the old man came up & gave the ~~boy~~ boy the ground owl. The boy ~~took~~ him in one hand & put the other over him to hold him, but the owl, which was alguna cosa de brujo, immediately escaped & began

to fly here & there, the people all trying to catch him. While the people were thus occupied the viejo (muosito) put the boy under his sobaco & walked off with him, & when the people noticed he was already far off, laughing at them. The oldest noticed first, because the younger ones were still trying to catch the owl (but they never caught) & making a big noise, & the elders cried out: "Muchachos se ~~han robado~~ lo robaron nuestro capt. ~~at las~~ The boy capt. had 20 boys ~~about~~ all 20 yrs. old, good fighters & runners, who were his companions & body guard. The 20 at last heard the old men's

cries + ran after munits —
but who could catch him —
he was like a bird for
swiftness. Munits lives
in a cañada this (Calabasas)
~~side~~ of El Escorpion, in
a big hollow stone. When
he entered the stone, all
the people of the ra. came
up outside + called out to
him to give up the capt.
but ~~the~~ stone was very
large + high + they could
not climb ~~o~~ up. "Toma
su capt.!" cried Munits,
+ he threw out an arm
out of a hole in the
rock. Then he threw out
the other arm out of another
hole on the other side,
+ so on, throwing a
~~different~~ each piece out

of a separate hole (all the bones were pelado) till last of all he threw out the head. The people gathered up the bones, all very sad + crying, + went to tell the father, Kas. that his son had met with misfortune + been killed. When Kas. saw all the people crying, it made him sad + regretful + he said of munits: "Me vas á pagar! Te le voy á mandar a matar también." Therefore he ~~told~~ pagó the gavilan to kill munits — "me ha matado á mi hijo," Kas. told him. "Esta bueno," the gavilan said. ~~M~~ munits slept arriba of the picacho in el Escurpion. munits ate

large quantities of clover, then lay down on top of the picacho, faceup, + his panza was very large + relumbroso. The gavilan andaba arriba. "Arrimate," ~~Kas.~~ munits told him, "so that I can agarrar a feather to put in my nose". (The capts. + especially the brujos antes wore ~~t~~ hawk feathers through their noseholes). In a careless moment, the gavilan swooped down on him + se le rompió la panza y se destendió la leche amargosa — fue del puerquería del munito. This was the origin of bitter clover — before that all was good. When the

viejita (the mother of boy + wife of Kas.) saw what Kas had done she ascended the sierra of San Fernando y se sentó y se hizo piedra. Thereupon, because he had lost all his family, Kas. ~~went~~ se puso de luto. The luto de andes was that the mourner covered face + hands (+ all) with ashes + never even washed hands. Then he went up into the sierra to lose himself + die. At the first ra. he came to (other side of sierra de San Fernando, d.q.) he came ~~at~~ upon many women limpiando cholla. The tunita of the cholla ~~to~~ is pura semilla adentro + this semilla was used to

make pinole. They put ~~the~~ tunitas in a big reda (net) + one woman held one end, one the other, + a third woman stood off to one side + hit them with a stick + the wind carried the thorns away. They were working thus when Kas. found them. "Que están haciendo, mujeres, como están?" asked Kas. "Bien, bien, y como estas, que andas haciendo?" they replied. "Ando haciendo mi muerte," he said, "+ I have come among you so that you can echar me las espinas in las ojas to make me blind + kill me!" + he sat down contra el viento with his eyes wide ~~open~~ (gesture of chin protruding? eyes wide open,

staring). Some of the women nudged the others + said: "go on, let's put them in!" + others said: no, no. But some are always more malditos than others + the bad ones at last prevailed + the shook + hit the net + the .. espinas all flew into their own eyes + blinded them all + they all died of thirst, hunger + exposure —there was not one left to lead them home. "aha," said kas., "you were laughing at me + I was suffering—now you know what it is to suffer." Then he went on his way + crossed another sierra. Kas. started out n. or n.e. then went s. then s.w. ~~+~~ dió vuelta por la costa + returned to his ra. Inf. unc. exact location of the second sierra he crossed On the other side of this

sierra he came to a very big ra. The women of this ra. had a ~~big~~ room or place under-ground where they gathered together to make baskets— puras mujeres were there. Kas. entered + said: "Como ~~est~~ están mujeres, como les van, y como pasan el tiempo?" "Bien, bien, gracias, y como le va Vd.?" they asked. "Yo ando buscando mi muerte." "Adios, y su muerte no está aquí" they cried. "Si," he said, + ~~I~~ told them that he wanted 2 women to take their awls (all used awls in making baskets) + stab his eyes out with them, each one to thrust an awl into his eyes. As before,

some said, "yes, let's kill him thus," & some said no, & at ~~the~~ last 2 women consented to do the deed. & as they stabbed him the eyes of all the women in the room burst out & they were blind "Ah, now you are contento! You were here laughing & I was suffering, now you see!" he said. Then he left the blind women & went on his way & climbed on top of another sierra. Looking down from the top of this sierra he saw another rá, very big where the people were making fiesta. "Como voy hacer para entrar allí?" he said, "me voy ~~agarrar~~ y hacer águila y ellos me van agarrar y me van á matar." ~~&~~ but then he was going to

kill them instead — they could do nothing to him — he was el diablo. "Ahora voy hacer!" & he turned into an eagle & flew to where they were making fiesta. There was in this rá. a vieja who had 2 nietecitos, boy & girl, & who came carrying one á manche & leading the other by the hand. She cried out: Don't kill it, it is gente or a castiga de Dios, let it go, for I have never seen one of these animales arimarse á la gente!" But the others all cried: "Tenden un cuero! he came buscando su muerte." It was anciently the custom in the fiesta when they caught an eagle to spread out a skin on the ground & tie the eagle sentado on it;

then all threw chia, corn, bellotas everything till it was buried up to its neck, & thus paid it. Then a good shot shot an arrow at its head & killed it. They spread a skin & the eagle (kas.) sat himself on it (they did not have to tie or hold him) & ~~the~~ threw things ~~a~~ to him till only his head stuck out. The vieja took her nieto & left, saying she could not bear to look on, & she was the only one who remained alive of all the ra., for all fell dead when the arrow was shot at the eagle's head. Then he said: "Estaban contentos y yo estaba sufriendo!" & flew away & left the dead. As soon as ḱ̓rawijawi ' left that place, the

calandria came & saw all the dead & went to avisar the ciervol, who was the rey de Maligo. The calandria cried out: kasiooko' hrawijawi' (inf. does not know if all this is the name of the maldito capt. or if kasiooko' means ya viene), just as he does now. When the ciervol heard this he thought "Surely something is coming", & went down the coast to meet kas., who was traveling up this way. When he met kas., he said: "~~Wh~~ Que andas haciendo, tienes idea de matar todo la gente?" kas. replied: "No es tu negocio." The ciervol said: "No sabes con que estas hablando." Then he told kas. to turn his back. When kas. looked around again he

saw that it was the cerviol, the dios + rey of them all, + kas. recognized him + asked the cerviol to pardon ~~him~~. "Bueno, vete," said the cerviol, "y no vas hacer mas nada." So kas. came to the sierra de ~~Tay~~ Tohunga, quien sabe onde, y se senta y se hizo piedra tambien. This is the end of the story.

Las cabrit~~illas~~ were 3 girls. Juana Ma. knows story very imperfectly. One was sweetheart of quitacoche, one of zinzonte, + forgets novio of youngest sister. The novios ~~did~~ something (nesc. what) + the girls went to a ladera in the Tejon + threw themselves down or rolled down headfirst + thus killed themselves. The novios, especially the novio of the smallest, looked

for them long. At last he ~~stood~~ on the edge of a lake + looking in saw their reflections - they were in the ~~sky~~ above. ~~then hen~~ Nesc ~~how~~ they got there. Their hair quedo + turned into yerba de chibata, the rooted of which is good to pound up + put in the head after washing hair leaving it there till it dries. Somewhere in the Tejon there are 3 matas of this yerba de chibata (or does inf. mean another kind of tree) where girls rolled down. Yerba de C. has big white flower -

Y. njū (or ~~nju~~ njō) pitsuk = mama (suck) ~~to~~ chiche. ~~This is what~~ See story below of origin of squirrels -

Inf's ~~told~~ suegra told inf. that in the Escurpion there were 7 stones in the form of men — these were the Siete viejos. People always threw chia, etc., there so that there would be good crops the next year. And when they finished pounding chia or bellota or anything they always threw the last bit in the fire — whatever went in the fire was for the 7 viejos. One time inf's suegra + inf. + Estevan were sitting at the table in this same room where we are now, inf. where she sits now, Estevan in my place, + the suegra opposite him. They were talking about the 7 viejos — that surely they had gone since the Americans had come with a new religion. Estevan said that when he was hunting (or doing something — nesc. just what) either on the island of Anacapa or Santa Rosa (inf. forgets which) he + his

companions looked down a deep poso (no water in it) + saw the 7 viejos seated in a circle at the bottom — shoulders hunched + heads bent. Estevan + his companions threw clothes + food down as offerings to them. Estevan said: "When I die, voy a irme a dar con los siete viejos." Inf. laughed at him + said she didn't see how it was possible to have 2 creencias (e.g. Catholic + Ind.) at same time. Inf's suegra said it was — where one failed the other ayuda — they go like this (gesture of moving fingers along neck + neck).

haphap lived in the mountains coastward from here (Los Calabasas) — the Santa Monica Mts. He was very comelon — every morning he left without eating breakfast & was gone all day, returning at night with a deer which he ate alone (his mother may have had a very small piece, but he had practically the whole deer), also ate 7 coras de bellota & ~~brought~~ drank 7 cantaros de agua every night. He married a woman from the other side of the sierra inland from Los Calabasas. His mother was glad when he married, because she was old & it was hard for her to pound the 7 coras of bellota & carry de lejos on her head the 7 jars of water every night. His wife (unsc. name) had a mother & father & 2 younger brothers (younger, I understand). haphap never let his wife go back anymore to see her people. She gave birth to twins. Her 2 brothers came to woman & saw the 2 cradles sticking up one on each side of the door & went back & reported to the mother that their sister apparently had twins. The mother said: "Valgame Dios, I wish I could see them" but

They were afraid to go on acc't of hap hap. When the sons of hap hap were some 12 or 13 yrs. old they asked their mother: "No ~~tienes~~ parientes?" "Si, tengo una papa y mama y 2 hermanos, pero quien sabe si they are alive or dead; your father nunca me llevaba por ay." "Vamos ir á ver los!" "No, ~~tu~~ papa me va matar." "No, no, nosotros te va defender!" cried the boys. So the next morning as soon as hap hap left the boys said "vamanos!" + persuaded their mother to start out with them. When hap hap came home he asked his old mother where his family was + she said they had started out just after he did, but she did not know where they had gone. He started after them + of course soon overtook them — he came like a wind, breaking trees + tearing things up. He thought ~~the~~ his wife was to blame, but it was really the boys who had induced her to go. He ~~swall~~ swallowed his wife whole, but the boys, who had each one a little knife (msc. what kind of knife) fought with him, hap hap running after one while the other followed + cut at him with a knife, till one boy succeeded

in cutting his panza open [as they cut hap hap he pegó un gremido muy fuerte.] + the mother got out + crawled off + hid in the woods while the boys stayed behind + fought with hap hap. But hap hap could not swallow them because his panza was cut open + his tripas hanging ~~up~~ out, so at last he went home holding his panza together with his hands. The boys hunted long for their mother, calling long + loud, but at last gave up the search + went on to the house of their grandparents. [The mother had turned into a jiote:] They said to their grandparents: "Don't you remember your daughter que se casó con hap hap?" Whereupon the grparents ~~recogn~~ knew who they were + were delighted; also their 2 uncles. They asked ~~they boys if they had~~: "~~Didn't~~ you come hallooing?" "No, we came with las bocas calladas," said the boys, "~~but~~ hap hap came + swallowed our mother —" + then proceeded to tell all that had happened + how they had called ~~to~~ + hunted for ~~their~~ mother. Then the grmother said: "She has turned into a rock or something, because after hap hap had once swallowed her she was poisoned

— no era gente anymore — go + look for her carefully." So the 3 uncles + the 2 boys went + hunted long + found nothing. At last they heard what sounded like their mother singing, so they continued to hunt, putting their ears to the ground better to locate the song. Finally the found a dry, hollow quiote stalk + inside ~~it~~ a jicote singing a song that told who she had been + that she had now turned into a jicote — she herself named the jicotes — there had previously been no jicotes in the world. They knew they had found their mother. The boys carefully cut out the part of the quiote stalk containing the jicote + carried it to show to the grandparents. The jicote did not sing anymore after they ~~cut~~ took it — just while they were finding it. This jicote flew off + was lost, + then many jicotes appeared. This was the origin of the jicotes — before that there were none. Kaphap went home + his mother sewed up his panza + as she sewed she drew the thread tight + thus

took it up so that thereafter he only ate ~~7~~ 6 coras of bellota + 6 cantaros of water.

Anciently when a girl who had not married + left her father's house was seen to be pregnant they turned her out to die. She had to stay out in the hills or on the llano + not come near to anyone. Once a girl (nesc. ? name or when she lived) was seen to be with child. The parents asked her what was the matter + she said she ~~did not know~~. Later when there could be no doubt about the matter they said some man had been amusing himself with her + they turned her out to die. Her baby was born + she managed to live on such roots + seeds as she could pick up in the llano. But she had no milk for the baby + they were both very thin + the child (it was a little boy) was crying with hunger. At last she said: "why do I go batallando with

you? I am going to kill you." Then she killed the baby boy + thrust his body into a hole or crack in the ground resembling a squirrel hole (but it was not a squirrel hole because at that time there were no squirrels). Later on in her wanderings she passed the same or a similar hole (inf. unc. which) + heard her baby's voice saying g. nj̃ũ pṭuk" máma chiche. This was the origin of the groundsquirrels. and this is why they cry: pitṣuk" pitṣuk" + have 5 toes like us.

Juana M. says that each ra. had its ~~Dios~~ (evidently referring to shrines). This "Dios" was buried en las lomitas + the people went there + threw abalorios, cuentitas, chia, seeds. Inf. once asked ~~the~~ her suegra what was buried there, + she said she did not know – only the capt. knew – they went with it wrapped in a bundle + buried it there.

Juana M. once saw a mono burned in a fiesta at San Fern. – saw from a distance. But later her suegra told her how it was. When the dolientes ~~were a~~ decided to have a burning fiesta they send word to all the people to ask if they had ropa of their difuntos to burn + all would send something. If the particular dolientes who were giving the fiesta were mourning for a woman, the mono was a woman, made to look like the difunta, + the clothes of the dead men, if ~~they~~ there ~~were~~ any, were put

inside. They made a mask (misc. how made) for the face, + put earrings, cuentitas + everything. If the ones who were giving the fiesta were mourning a man the mono was a man + the women's clothes went inside. There was never but one mono. But night before last I understood M. to say that if all the dead people were women, the mono was a woman, if all were men or if there was even one man among several women the mono was a man.

There is a place in the mts. inland from here (Calabasas) called the Campana del coyote. It is a big stone on top of 3 other stones, like a three-legged pot. I understand, + the coyote used to come here + ~~ring~~ "ring the bells" by getting under + hitting the stone from beneath. Misc. Ind. name. This is near El Potrero de los Burros.

Here in El Escorpion infor. have

visited a place where on a big flat rock are a child's tracks, also the tracks of a burrito.

M. says that when El Señor first came to this earth the earth was not yet dry, + these are his tracks. There is a similar place somewhere else in the sierra, also a place where a fish, perfect in every detail, with scales, is imprinted on the rock.

~~ke'ke' kitje~~
~~kaakali tja kaskali tja when~~ threw wheel
~~gaaza his mule.~~

The grillo + the matavenado + another insect (pinacate, inf. thinks) were the reyes. The grillo + the other did not want death but the matevenado said ~~they~~ there had to be death, also wars + catastropes, etc., or there would not be room for the people. So they let people die. The matevenado wanted to kill all the females so that there would be only males in the world but the others saw that they could not survive without the females ~~+ let them~~ would not do it. above story from Juan M.

Juana M. tells following: All the pinacates used to be white. They put on black

because they are in mourning. They asked the zapo why he had such a big belly & he said because he was ~~pana~~ a bakery & in kneeding the bread struck his belly against the breadboard; they asked why his eyes were so red, & he said because he was a blacksmith; they asked why his legs were so crooked & he said because he was buen vaquero; they asked why his feet were so large, & he said because he was a fine dancer. Seeing that he was such a fine man, a little pinacatita fell in love with him & wanted to marry him. They got married & the ~~to~~ zapo built a tapeiste or little bed for his bride very high — so high that ~~she~~

he could not climb up. She, being a pinacate, climbed up all right. He tried to climb & fell with a thump. "Adio, did you fall she asked?" "No, how could I fall? I let my guaraches fall & that is what you heard;" I left the water running in the irrigation ditch & have to go see about it" (only an excuse to get away). When he thought she was asleep he came back & tried to climb up & again fell. "Adio, did you fall?" "No, I just dropped my guaraches." Thus he continued to fall down & to lie to her about it till at last he said to him self: "I cannot climb up where

my wife is, I had better go & lose myself" & he went far off to a lake where there were many zapos & went down deep under the water. When he did not come back his relatives-in-law, the pinacates, looked everywhere for him. They put their ears to the ground & listened & could hear the other zapos in the lake but not him. Therefore they thought he had been killed & all put on mourning. A sad end story; inf. comments (!!!). When the pinacates put their heads down (se chingachan) with the culo arriba they are listening for the zapo. M. adds the following: Once the coyotes came upon a pinacate ~~rat~~ in this position

& cried: "ahora te voy comer, amigo pinacate." "~~Tst, tst~~," said the pinacate, "I am listening to what they say in the other world. They are getting ready the bows & arrows to kill the cagones who defecate en el camino & dirty up the road." "Yo soy," cried coyote in alarm. "Pues, vete!" said the pinacate, & coyote ran off.

Fiesta at
1827. Santa Isabel. Capts. blowing smoke.
Difunto Pinacate.
Monos always men - San F. & San J.
Coyote & conejo story:
cheese - estacas.
holding up world.
fiesta chickens ~~...~~ carrizo.
chickens - galgos.

Le[1]lē'kitf was a vieja who walked always on the outsides of her feet — never left a perfect track. She carried on her back a carrying net with a basket inside of it & she carried off the children who were muy llorones. She 'bribed them with a piece ~~of~~ dear meat — came in the night holding out the piece of meat to the child & saying "toma! toma!" retreating step by step till the child was a little way outside the ~~basket~~ house, then grabbed it & put it in her basket & carried it away and ate it — when the parents woke up the child was already gone. The last child that she stole was a boy — muy lloron. She put him in her basket & carried him off, saying "cayate, cayate!" She did not eat this boy but brought him up to believe that he was her own son. At her house lelē'kitf had a viejita who pounded bellota & cooked & helped raise the boy — lelē'kitf came home every night to eat dear meat.

One day lelē'kitz said to the boy: "Vete á trae agua, mi hijito." The boy went to get water + on his way he passed the ants, each one of which carried his bolito of water. The boy broke all the bolitos + spilled the water + scattered the ants. The ants were very angry, called him "pepinado" + said that he was not lelē'kitz's son, that she had merely picked him up. The boy's feelings were hurt + he began to cry bitterly + ran home. lelē'kitz came out — "Que es, ¿mi hijito?" she asked (She was greatly attached to him — lo queria mucho). (He told her what the ants had said + she cried: "no, no, tu eres mi hijo, ya - yo te pari, yo te crei con mis chiches, no es verdad. yo les voy a maltratar mucho por eso, yo

te crei co estas chiches," etc., etc. (inf. imitates a woman speaking very rapidly as though confused + embarrassed). When lelē'kitz was away the boy asked the viejita: "Sera verdad que lelē'kitz no es mi mamá?" "Si," she said. "Tu sabes?" "Yes, that was the way I was brought up too," said the viejita, "I had a mother + father + other relatives but quien sabe now if they are dead or alive. lelē'kitz stole me when I was small." Then the viejita asked, "Do you want to go away from here?" "Yes." "All right, I will tell you how to do. Wait until lelē'kitz is here, then defecate in a circle all around the house (a lot of little piles forming a circle), then go. I will give you a little wheel that will take you home. Throw the little

wheel (ruedita) in front of you & it will fly far, far ahead. When it is some distance away call out kaskali# yu kaskali# yu ca- (inf. cannot recall well) & it will stop & wait for you to catch up. Then throw it again & thus it will take you straight to the house where your parientes live." The viejita who thus advised the boy was now muy brujo. So the boy defecated all around the house. Then when le te'kity was in the house pounding bellota (or doing some similar work) he came to her & said: "Mamá, quiero salir par afuera para jugar — me da licencia?" "Si, mi hijito, ~~but~~ pero no te vas lejos — aqui cerquita onde te puedo mirar." He went out & in about 15 minutes she

called: "Hijito, onde estás?" He answered her with a whistle. "Está te hay," she told him, "I just wanted to know where you were." Then she called again, & he whistled & she answered as before. But it was not the boy who whistled thus — the little piles of excrement whistled for him, each one whistling once, while he was already far away following his ruedita. Thus she went on calling at intervals till only the last little place where he had urinated remained. It answered with so faint a whistle that she suspected something was wrong & said: "Adió, onde está mi hijito? Se arrancó!" & went after him. She was a bruja & thus knew which way ~~she~~ he had gone. When the boy

"saw lelē'kitš coming he climbed into an aliso. She was a great bruja & made the aliso fall down, also turned herself into a coyote so she could eat him. As the tree fell she caught the limb on which the boy was seated & just as she caught it he jumped or flew to the ground & ran on his way. This limb caught lelē'kitš & threw her far (by rebounding, I understand) & while she was struggling with it the boy escaped. Some of her hairs caught on the aliso limb y de ay salían los coyotes (that was origin of the coyotes). The wheel took the boy to his old home but his parents & other members of the family had moved to an island (nesc. which one). Only his old grandmother, his mother's mother, remained.

She was old & weak & blind with old age & she had not one bite of food or drop of water in the house. She had some birds (nesc. what kind) & before the boy came they were singing that someone was coming (forgets words of song). "Quien va venir?" cried the old woman, "mentiras." & she beat them with her stick. When the boy arrived he did not speak or come in, just asomó, & altho the old woman could not see she sensed ~~who it~~ & that someone was there & asked: "Who is it?" The boy made no answer & she repeated the question several times, but he just asomó. & at last he came in & she cried: "Speak, speak, who are you!" beating about the room with her long palo while the boy dodged from side to side. "Quien eres, de donde

viems?" she asked. "Vengo de la case de lete'kitj," he said, & he told her how the muedita that was supposed to bring him to his pariendes had brought him there. "I remember," she said, "that my daughter had a boy who was stolen by lite'kitj, you must be my grandson. But your mother & father have gone to — island & I am here alone." A little later he said: "Tengo muncho sed?" "Que vamos hacer? No tenemos agua. Yo no miro, no te puedo dar nada," she said. Then after more of this kind of talk she put her hand into her cuchete (=anus?) & ~~go~~ drew out an acorn cup full of water & gave it to the boy. "Tan ~~po~~ poquito!" he exclaimed. She told him:

"Toma, con este te vas á llenar." He drank & it was still full & he drank & drank till he could hold no more. Then he said: "abuela, tengo hambre." As before she said: "¿que vam~~amo~~os hacer? No tenemos comida," etc., but at last thrust her hand into her cuchete & gave him & acorn cup with 2 piñones in it. "So few!" "Toma, con estos te vas á llenar." He ate one & there were still 2 left & so on till he could eat no more. On another day he said: "abuela, tengo ganas de comer pescado." "Why do you come to me for fish, how could we catch fish?" she asked, & said much more to that effect. Then she put her hand underneath (not in anus

this time) + pulled out a pubic hair + told the boy: "Throw this in the sea + you will lazar a fish. The fishes will ~~call you names~~ maltratar you but do not turn around to look or pay any attention!" The boy went to the shore + threw the hair in + caught a big fish with it + started home. All the fishes came out of the water + called him mal-criado, ladron, + all the other bad names there are but he never once looked back (if he had he would have turned into a stone or something, infs. think). He took the fish to his g-mother + she cooked it + they ate it. After he had been with her awhile the boy said he wanted to go + see his parents. "All right, go to your uncle

the garza." He went + told his uncle what he wanted + the garza said: "Hold on tight to my pescuezo + shut your eyes." The boy did so + the garza extended his neck + sat the boy down on ~~the~~ the island, then drew his neck back again. That is all ~~of~~ inf. ever heard of this story.

M. says when 'rawijawi' + his wife turned into stone they were both in the sierra facing the sa. of Tuhunga.

Del Escurpeon mas n.e. por hay asima there was a big ra. [There were various men there who lived alone (without any women) in a jacalon — These were advisers of the capt. Coyote was one of these men. Coyote said: "Yo voy andar un poco por ay." Coyote came to the ~~edge~~ orilla del mar & there he met a gaviota. The gaviota said: "Buenos dias, hombra, que hay, que andas haciendo aqui?" Coyote said: "I want to go to a place in the sea where some of my relatives live." "I will advise you how to get there," said the gaviota, & he told Coyote to get a little piece of carrizo & put it in his mouth so that when he went swimming in the water it would ~~project~~ project & he could breathe

through it. Coyote did this & swam till he came to a place (isla, inf. supposes) where lived hombres malditos ~~who~~ who were bandoleros (andaban matando, etc. all day) & each one of whom swallowed a whole whale every day. Coyote arrived there at the other side of the sea, very tired, he met these cazerones. "Que andas haciendo?" they asked "que negocio traes?" & they were going to kill him. "Pues, les vini á visitar because muy antes my abuelo lived here;" replied coyote (mentiras de el, porque era coyote). "Bueno, but how can you prove to us that your abuelo lived here?" "I recognize everything, that is how I can prove it. ~~Dig~~ there in that rincon & you will find a plancha de brea

that my abuelo used to use to make arrows & that he left buried there". In all places near the sea one can find brea by digging down a little ways & coyote knew this — therefore when the giants dug they found the brea & were satisfied. "Bueno, ahora tenemos ~~de salir~~ ~~que~~ ~~de~~ cenar," said the giants, & each one opened his mouth & swallowed a whale which another threw at him & immediately the ballena came out of the man's anus — ya era porqueria. At last only coyote remained. "Anda pues, now it is your turn, open your mouth!" they said. Coyote opened his mouth & dodged & immediately cried ca.ca. thak yukolowis or something like that (Juana M. cannot mentar it), meaning is

"Ya sali mi cazgada" & sure enough the whale lay on the ground behind him, pura porqueria. But coyote & merely dodged, had not swallowed it. The ~~gi~~ giants were very well pleased with him. "Bueno," they said, "we will sing tonight in honor of this relative, this nieto of our abuelo." They sang till late at night. The next morning they said: "Now we are going; you stay here & when you want to go, you can go." For coyote had told them he was going home. As soon as they had gone, coyote started home, but he had noticed the night before where they had put their deerhoof rattle & he stole it & brought it with ~~to~~ him. When he got back to this side of the sea he went along

very happy, playing his music, singing: thi thi wi, thi thi wi, ~~thi~~ thi lililili (last 4 syls. very quick & turning around on last 5 syls) & dancing in time to his song & music. When he arrived at the ra. he showed the deerhoof rattle to the men in the jacalon & told them it had been given to him as a present. Then they began to sing & dance with that new music—danced all night. When they stopped dancing in the madrugada, coyote went around hunting a place to hide his rattle. He put it here & there & there (gestures) but was afraid to leave it anywhere because ~~th~~ he suspected that the giants were going to try to get it back. At last he stuck it under his tail. "There

it will be safe," he thought, "because even if I go to sleep I will feel if someone tries to get tries to get it out." But he fell asleep + slept so sound that the giants came + got it out — they were more brujo than he. Then coyote quedó very sad. The gavilan was capt. of the sa. Where coyote lived. Coyote knew that the gavilan ~~to~~ wanted to get married but could not find a girl that pleased him, so coyote went to the gavilan + ~~told~~ him that he knew where he could find a pretty + good girl for him. "Bueno," said the gavilan. Then the gavilan ~~th~~ commanded that cuentas, etc., be made so that the coyote would have a load of valuables to

take with him when he went to ~~look~~ ask for the girl. Coyote started out to find her. He crossed the sea as before with a piece of carrizo + when he arrived at the house of the viejita said: "aqui vengo, by command of my brother, the gavilan. He wants to marry your daughter — ~~who~~ qué piensas tu?" The vieja thought that the gavilan must be una cosa muy grande. "You don't ~~ha~~ have to bring ~~every~~ anything, my brother is very rich," coyote told her. But any way the vieja ~~took~~ something with her + said: "I am going too to ~~llevar~~ mi hija." They started. On

the way coyote said to the vieja: "Tu vete adelante; la muchacha vamos á llevar en medio, yo voy is átras."

~~The~~ Every little while the coyote picaba the girl. "ay!" she would exclaim. "Que es?" the vieja would say as she looked around. "Oh, this branch la picaba," coyote would say & he would break off a branch & throw it far off. With this trabajo they came. The girl did not say anything, tho of course she knew what it was. The gavilan had ~~an~~ an altura, a high peak in the sierra de Santa Susana (now Chesworth) where he sat & watched the ra. & surrounding country. When coyote & the girl came

near he was watching them. All the people of the ra. were preparing food for the arrival of the bride & the fiesta. But the coyote did not take her to the gavilan's house, took her & the vieja to the jácalon where he (coyote) lived. "Ah, yo pienso que esto no es, que tu marido no vive aqui," said the vieja, suspecting something wrong. When the gavilan saw coyote take them to his jácal, he commanded that the people gather up & hide all the patas, tripas, etc., that had been thrown out so that coyote could find nothing to eat— coyote lived by pepinando these things— era como perro. Coyote

told the vieja: "ahorita voy á traer comida." He went out but could find nothing. at last he went behind the house + pulled out his own cagalar + went in + gave it to the vieja, saying: "Here I bring you carne; así se come crudo, come, come." The vieja had a fire all ready to cook but when she saw what coyote brought she shrank back + screamed: "Ay, es tu cagalar!" + grabbed it + threw it in the fire. Coyote then screamed + grabbed it out of the fire con trazos y todo + began to stuff it in again, the coals falling out as he did so ([illegible] accompanied by [illegible] gestures).

"Vamanos, vamanos, vamanos," said the vieja, "yo pienso que este es coyote!" When the gavilan saw 2 figures come out of coyote's house, he knew who they were + sent to have them brought to his house. When they arrived there the gavilan had come down + was in his house to receive them + he received the girl as his wife + the vieja as his suegra — the reception of the cuenditas, abarlorios, etc. by the vieja was the casimiento de antes. After they had lived together awhile they told the gavilan that he had to go to fight, so he left his wife in care of the other women who had charge of her (she was pregnant), telling them to take good care of her, + went to war. But at this and

of her pregnancy she gave birth not to gavilancitos but to 2 coyotitos (when inf. says that the coyote came picando the girl she means picando with his penis). They ~~people~~ women killed the 2 baby coyotes as soon as born & the mother soon after died — they did not kill her but she died because of what had happened. She was still alive when her husband came back but died soon after his arrival & they burned the body, as was then the custom. As she was burned, he saw the woman depart in a little whirlwind formed by the ashes & the gavilan went following this little whirlwind. When they arrived at the edge of the sea the woman went on on top of the water & the gavilan remained

crying & calling out on the shore. The woman took pity on him & pulled out a hair of her head y lo tendió on the water — "ahora, sigue me!" she said. And he walked on the hair as on a bridge. When they came to the other side of the sea they traveled & traveled till they came to a place where 2 stones came together & flew apart again, opening & shutting as inf. illustrates with palms of hands. The woman went through & stopped & waited on the other side — "pasa!" she said. The gavilan was afraid but at last he went through y pasó bien. They went on a little further & came to a place where there

were 2 cuervos, on to right + one
to left of ~~roa~~ road. The woman
passed them + as she did so
kwk they said + each one pecked
out one of ~~the~~ her eyes. ~~But~~
she went on thus — couldn't
see without eyes. She stopped
+ told her husband "pasa!" + but
he was afraid they would
peck out his eyes. "Pasa! pasa!
Don't be afraid, shut your
eyes tight!" she told him. So
he squeezed his eyes tight
shut + went by in safety —
they did not take his eyes
because he was alive. Then
they travelled till they came to
where the road forked. The
woman said: "You ~~go~~ take the
left hand road + I will go
to the right — it is the one
that pertenece to me. I will
tell you: The people over there

(to left) eat food + those where
I am going do not. Because the
ones to the left are those who
are not really dead, who have
been buried alive + the ones
to the right are really dead.
If you want to see me here,
you will see me con algun
sacrificio." When ~~to~~ the
gavilan arrived at the place
on the right, he at once ~~saw~~
recognized acquaintances.
They greeted him + all passed
the day very happily. The
next day they said: "Vamos
á cazar" + all went to ~~hunt~~
deer. "Ay viene uno!" they
would exclaim, but the
gavilan would see nothing
but a pinacate or centopies
or ~~[illegible]~~ cachora — ~~something~~

like that. But when they shot the animalito de veras era venado. So ~~w~~ the next day the gavilan also shot them – now he understood. One of his friends asked: "y que andas haciendo aquí, con que venitis?" The gavilan explained that he had come with his wife, that she had sent him to this side & had herself gone to the other side because she said that on this side they ate & on the other they did not eat. "Es verdad," said the friend, "on this side are those who died because they buried us alive & on the other are those who died de veras. What do you want with

your wife?" "I would like to take her away with me," said the gavilan. "That is very ~~had~~ hard to do," said the friend. But si tienes valor you may be able to do it. Every night they dance over there. Go at night & watch them as they go around – don't take your eyes off her an instant. As she passes you, grab her by the heel, not by any other part, & hold on no matter what happens. She will cry out & it will grow dark & all the others will disappear but hold on till she tells you what you must do to enable you to take her with you." He went to watch the dance 3 nights & on the ~~4th~~ 4th

night he grabbed her heel: "Que quieres?" she ask, "let me go!" "I want to take you with me." "I can do nothing," she said. "I have to get permission from my Dios." On the next night he went back + grabbed her again. "Yes," she said, she could go with him but first he had to do something — he had to make a fiesta for 9 days when they arrived home + during that time he must not touch her at all — if he touched her he would never see her again. ~~He~~ He promised to do all she said. The next night he came back + grabbed her heel (only thus could they talk) + told her that all was well, that he would do as she said + they started home. And when they came out from that place, de allá pacá, no habia cuervos ni clashing rocks

nor sea to cross — all level ground all the way. They went back + made the fiesta (he had to sleep with her every night but could not touch her). He stood it 8 nights + on the 9th he took hold of her + wanted to cohabit with her — could restrain himself no longer. Then she got up + left him. He followed + followed. She told him to go back, that now he could not have her anymore, but he kept following, following. At last she turned + said: "What do you want with me — is it this you want?" + she pulled out her vulva + threw it at him. ~~He dodged~~ + it flew against the rock + imprinted itself there + there it is yet in

the mts. above the town of Chesworth. Then she disappeared + he was so sad at losing her that he climbed into the mts. + sat down + turned into stone.

at supper I interviewed Juan M. again about monos at fiesta. Juan M. has seen more burning fiestas than Juana M. — was already quite a young man when saw some of them — + has the matter straighter. There was no attempt made to make a face or mask. They ~~b~~ first put 2 sticks in form of a cross, then built the mono on this by hanging difunto's clothes on it. The head was made simply by draping a cloth over the headpiece of the cross as inf. illustrates by draping a tortillia over fingers. They kept the mono

a week, then burnt it. You didn't go near where it was—muy respetoso. ~~He~~ Inf. now says the mono was always a man (but I still understand that this was because there were always men among the dead). The F. gave the burning fiesta for the dead among the G. + the G. gave it for the F. dead. Inf. assents heartily when I say "como sayos." There was a burning fiesta every year. Sometimes they put a basket hat on top of figure but info. apparently never saw anything like tï'a'a + tï'opʼcud ca.

Juana M. tells story of a man who was cutting fence posts in the mts. inland from here. ~~There was a big~~ He came to a big overhanging rock + went under it to take his siesta. His dog came in under the rock + looked all around, then ran ~~out~~ out + howled, then came in again + dashed out + kept this up till the man said: "Que quiere mi perro? Does he want me to come out?" The man came out from under the rock + the dog spoke + cried out! "Se cae la piedra!" Instantly the rock fell + crushed everything beneath it – man + dog would have been killed if the dog had not known it was going to fall + warned his master.

San Lázaro el abogado de los perros.

Julano   Caporal de Z. F.

There was once a viejito who went visiting from place to place with his little dog, whom he loved + cared for.

abito - keys - San Pedro

M. remembers the following fragments of a coyote story. I think M. said his father knew this story. This is the only coyote story either M. or his wife knows, with exception of the coyote episode in the story of the gavilan + his wife. Cf. the pinacate story, also semi-modern.

Coyote came upon conejo on the shore of a lake. ~~There~~ It was ~~bright~~. There was a moon. Coyote was hungry. "Aha, ~~friend~~ amigo conejo," he said, "ahora te voy á comer." "Sh, coyote," replied conejo, "do you see that big piece of cheese?" (pointing to reflection of moon in the water). "They sent me to bring it + when I stopped to get a drink it rolled into the lake. How can we get it ~~out~~ out?" Coyote liked to eat cheese

better than ~~[illegible]~~ he liked conejo so he wanted to help conejo get it out. Conejo suggested that they put a stake on each side of the lake. Then he would take one side & coyote the other & they would run ~~around~~ along the edge of the lake, drinking as they went till they came to one of the stakes, then jump across to the other stake & run around drinking till they came to the stake again, then jump across again, & so on. Coyote readily agreed to do this. Conejo only pretended to drink but coyote drank with a will & presently got so heavy with water that when he attempted to jump he fell in the middle of the lake, & conejo went off laughing.

After a while coyote again found conejo. Conejo was under a big overhanging boulder, pressing his hands & side against it as though holding it up. Coyote said: "Aha, amigo ~~toy~~ conejo! You thought you played a trick on me (me hacía burla de me) didn't you? Now I am going to eat you!" "Pssst, coyote," said conejo, "no ves que tengo ~~aqui~~ aquí el mundo? y tengo mucho sed — won't you hold it while I go & get a drink?" "Oh, sí, sí," said coyote, & he pressed himself up against the rock while conejo ran off. After a long time when conejo had not yet come back coyote got very tired. He started to let go the rock, then it seemed to him that it was going

to fall + he held it harder than ever. After doing this several times he could bear it no longer + let go + jumped far off, hoping to escape the falling rock. But the rock did not fall + coyote saw that he had been fooled again.

The next time coyote came upon conejo he was in a carrizal. "Aha," cried coyote, "now at last I have you!" "Sh! coyote," said conejo, "There is going to be a fiesta there on the other side of the arroyo — you like fiestas, don't you?" "Si, si, si," exclaimed coyote. "And they are going to have plenty of chickens for you to eat — you like chickens, don't you?" "Sí, sí!" assented coyote

again. "They sent me over here to invite people," conejo continued, "you stay here + wait till I see if it will be all right for you to come — then I will come back + tell you. + when you hear the sound of something popping, that will be the fireworks (!) (Inf. used a Span. word, ca. quijetes, or something like that) of the fiesta + you must begin to dance!" "All right," said coyote. Then conejo ran away as hard as he could, but before he left he set fire to all the rededor of the carrizal. Soon coyote heard the carrizo popping as it burnt, + he began to dance, very contento, + danced till the flames came ~~up~~ close to him. Then he jumped through the fire +

escaped.

At last coyote again found conejo. Coyote was exceedingly angry. "Don't think you are going to escape again," he said. "Now I have you & I am going to eat you!" "~~Yff~~ Tio coyote" said conejo, "you like chickens, don't you?" "Si, si, of course I do." "Well there is a man right over there who has fine chickens & no dogs. He ~~said~~ told me to look & see if anyone was coming to get them but I will ~~eat~~ let you eat them all if you want to," conejo said. "Is that so?" asked coyote, "is it really true that there are no dogs." "Yes, it is true, go ~~right~~ on & help yourself, right over there," said conejo, pointing. Coyote started & conejo took a short cut ran & told the dueño of the chickens to get his galgos ready. The hounds ran coyote off, while conejo escaped. This was a long story but inf. forgets the rest.

The following is from Juana M., told just after she told the story of how the dog saved his master from being killed by falling rock: There was a viejito (name) of ~~the~~ San Fernando who had a perrito that he cared for well & loved dearly. This viejo had been visiting around as was the custom of the Indios in the old days & was returning late at night to his home, accompanied by his little dog. There was a moon como la mitad del día. The viejo saw all the dogs of the ra. sitting in a circle looking up at the moon & howling. He hid in some

bushes to watch them & his little dog at once ran & joined them. ~~Only~~ the caporal's dog was missing. The caporal was the man who saw that the Inds. worked - they were slaves & the caporal was like an overseer. The caporal of San Fernando had a big dog (named Julano) ~~to~~ whom he treated very cruelly. The caporal did not feed his dog & the dog was forced by hunger to steal from other houses; then when the people reported his thefts the caporal beat him cruelly. The dogs continued to look at the sky & howl & presently the viejo saw a bulto descending from the sky. It gradually descended & came to earth in the center of the circle of dogs & the viejo saw

that it was a man — San Lázaro, el abogado de los perros. San Lazaro asked each dog how he was, what complaints he had to make of his treatment, etc., & When he came to the viejo's little dog, the little dog said: "No tengo nada que decir. mi amo es muy bueno conmigo. He shares this food with me & lets me sleep with him & treats me well in every way." "Está bueno," said San Lázaro. At last San Lazaro noticed Julano's absence — "¿donde está Julano?" "We don't know where he is, he ought to be here," they replied. They sent ——— (the viejo's little dog — I forget if inf. mentioned name) to bring him. Presently the little dog returned with Julano limping along

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beside him. "Pues, hombre, ~~estás~~ vienes muy tarde!" said San Lázaro. "Sí, señor, but I came as fast as I could — estoy muy lastimado." "Quien te lastimó?" asked S. Lázaro. "Oh, mi amo es muy malo con migo. No me da comida y cuando robo, me pega muncho," replied Julano. "& what do you ask for your amo?" "Only this — I want him to die." "All right," promised S. Lázaro, "tomorrow morning at 11 o'clock he will die. Cuando van llegando las once he will suffer much & then die." Then San Lázaro told the dogs good-bye & wished them well & ascended into the sky & when he was high up. el cielo tronó & he disappeared. The viejo went

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home & when his wife remarked that he was very late, he told her what had kept him. His wife promised ~~to~~ watch the caporal the next day & see what ~~hap~~ would happen to him — the viejo could not watch him because in that time the Inds were slaves & had to work (inf. repeats again & again that the Inds were esclavos). The next morning ~~at~~ a little before 11 o'clock the caporal came to the viejo's house & asked the viejo's wife for a drink — "tengo muncho sed." She started to get it, & he said: "While you get the water I will sit down here — I do not feel well." When she returned with the water he was dead. Julano disappeared & was never

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seen again.

Inf. believes the above story & is afraid to mistreat her dogs. If she has good food ~~to~~ herself she shares it with them & when she has only a piece of tortilla for them she tells them as she gives it to them to pray to their abogado, San Lázaro, for her so that that they will have more food. And they look ~~in~~ intelligent & stand still till she has finished talking & then wag their tails, so she knows that they understand. All dogs pray to San Lázaro.

324 ... 324

Juan M. has seen a number of fiestas. When I ask him if he ever heard of there being two divisions in the fiesta, of part of the people sitting on one side and part on the other, he tells the following: In 1877 in the fiesta at Santa Isabel, inf. saw the ceremony of smoking the carrizo pipe. A little tube full of pespibata was passed around from one to the other and all (or all of the elders, I understand) had to take a whiff~~xx~~. But before it was passed to the others each of the four big capitanes (nescit from what rancherias they were) took the pipe and blew a whiff first to the east and then to the west (or possibly northeast and southwest -- from gestures). Inf. always connected this with some division of the people.

The above was written from memory long after inf'n was obtained, and may not be exactly straight, though the date,~~xx~~ and place was recorded at the time. I think ~~xxx~~ I have it just about as inf. told it.

Juana M. distinctly remembers el difunto Pinacate -- a little, dark chapito man. When she was a child, the children used to tease or torment him and he would get so angry that he jumped or screamed or boo-ed at them, and acted like a crazy man. She told the incident with all details, but I have forgotten them.

Juana M. tells a~~nother~~ story of another viejito who was returning to his home at night. He passed by some old adobe walls and ~~saw~~ just as he was passing them heard a noise in the sky above and looking up saw a great light descending. A figure in a long white abito (robe) with keys hanging from his belt (it must surely have been St. Peter) descended, accompanied by many boys and girls in white robes. ~~The viejo went home and told his vieja about~~ Presently the ascended to the sky again and the cielo trono and the light disappeared. The viejo watched them, then went home and told his vieja what he had seen. In that time los del pais tenian los Indios como esclavos. A young Indian girl was sick with boils or sores all over ~~her~~ her and her masters thought she had some bad disease from going around with men and put her out by the old ruined walls, only sending her something to drink or eat when they happened to think about it. But she was really a good, innocent girl. The day after the ~~fi~~ viejo saw the apparitions, they went out to the walls and the girl had disappeared entirely -- St. Peter and his companions lo llevaron, cuerpo y alma. This proves that she was a good girl, inf. says.

At supper I asked Melendrez again if he had any idea what the sons of haphap were named. He had not and ~~never heard~~ infs. never heard anyone tell the~~se~~ story who knew what their names were. But Librado called the son~~s~~ of haphap hiphip -- he said this because someone (Librado's uncle or J. E. Pico? -- I did not understand exactly who) used to jokingly mention the son of haphap thus. Librado calls himself ~~haphap because he is a big eater~~ hiphip because he is a big eater -- ~~soy hijo de~~ soy hijo de haphap.



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MISCELLANEOUS

Mr. Lorin ^ Rowley & Dr. Rowley

W. G. Hitchcock



Lancaster

Mrs. E. Thomas

Sherman Ave.

Hill St.

~~Monroes live on Delmar in front of Domas store.~~
~~Kuhn also hangs around there — lived in Domas' store.~~

~~1.20~~
~~1.20~~ case

120.00
~~.50~~
5.50

$125.50

F^x [illegible] in 6 [illegible] only — 40 [illegible] a roll.

THE

PAPERS OF

JOHN PEABODY HARRINGTON

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Volume Three, Microfilm
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